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Code and the Moral Law

SO much has been written about the codes under which industry is striving to reorganize itself that the earnest student as well as the casual inquirer is bemused as he gazes upon this towering pile of "literature." Most of us will agree that the Government is trying to do something that should have been done years ago, and in that work we support the President. Here and there dissent is beginning to assert itself, but that dissent, as the President has said, is to be welcomed. If it does nothing else, it can point out weaknesses in the structure that should be repaired, and to that extent it helps the common cause. That the smaller fry, both among the President's supporters and his critics, should argue and wax fiery is to be expected, but their denunciations and claims do not help us to understand what a code can do, and what it should not be expected to do.

In a statement published in the *Cincinnati Post* for March 21, the Archbishop of Cincinnati, the Most Rev. John T. McNicholas, gives us the counsel that we all need. "Miracles are not to be hoped for under the codes," he tells us. "If they serve the interests of the majority of our people, it is all that can be expected of them." Properly interpreted and wisely enforced, what is best in these codes can be used to improve, permanently, our social, financial, and economic structure. But the Archbishop stresses a truth that is all but forgotten in this country when he writes that "the Government should not be expected to do everything." As a matter of fact, cities, States, and the Federal Government are already "doing hundreds of things in regulating, controlling, and prohibiting, that should not be attempted. That is largely due to a philosophy of compulsion in our country that is fundamentally wrong."

Here the Archbishop points out a condition which is surely anomalous in a country whose political beginnings were predicated on the ability of the people so to control themselves and their affairs that no large or obtrusive degree of Governmental compulsion would be necessary. In one sense, the very existence of this condition predisposes the public to accept with equanimity the mass of compulsion which has necessarily grown up since the Government addressed itself to the stupendous task of reform. At the same time, it is clear that the codes, and with them every work undertaken by the Government to bring our economic and industrial house in order, will fail miserably if legal compulsion is the only force that is brought to bear upon them. For nearly fourteen years, organized bands reaping rich profits defied every effort of the Federal Government to compel them to obey the Volstead Prohibition Act. That experiment cost the Government billions in money and hundreds of lives, and the net result was contempt of the very principle of authority. Will the malefactors in our economic and industrial world who at present submit to the New Deal not because they would but because they must, carry out their compact of their own motion and in full good faith? We cannot rest upon that supposition.

Back of the realignment of our economic and social forces, the law must stand with drawn sword to coerce the rebellious few. But if the rebellious are not few, the sword is useless. Men of evil purpose will submit under duress, and return to their former courses when the sword is sheathed. Unless those who in God's name administer the Government, and the great majority of our people, put justice and charity at the base of all social reconstruction, they build no better than those who strove to raise the tower at Babel. Well did Washington understand this truth when in his last public address to the

people, he bade them cherish religion and morality as the very pillars of government, and warned them against the sophism that morality can long prevail in exclusion of religious principle. "Whatever may be said of our codes," writes the Archbishop of Cincinnati, "it is certain that unless they are based on a moral code, they will not and cannot last."

Society, industry, business, finance, must have moral principles, must have a conscience, or they will become thieves and tyrants. Lacking a moral code, they will not interpret society as a whole. They will have no regard for the rights of groups or individuals that are old, weak, and defenseless. They will not conduct their affairs in a spirit of justice for all, but will be dominated by self-interest. They will seek to corrupt governments in the future, as they have in the past, in order to favor plutocrats at the expense of the poor and the laboring classes.

In dealing with powers so lost to morality, all the codes arranged by the Government are useless. "A strong and vigilant Government may succeed for a time in enforcing them," writes the Archbishop, "but not even a tyrannous Government could make them permanent."

Turn where we will, we cannot escape the conclusion that unless God and His law govern nations and men, peace, justice, and due prosperity, become lost words. When men forget or flout God's law, the State unsheathes its sword in vain.

Flag Idolatry

AT its meeting in Philadelphia last month, the Social Service Commission of the Methodist Church turned in a report on "excessive nationalism." The paragraphs carried by the press show that the authors of the report are alive to the dangers to our children from a fetishistic religion which, unfortunately, is most actively propagated by the public schools. This religion, say the authors of the report, "erects its own god. Its chief symbol of faith and central object of worship is the flag, with its curious liturgical forms and attitudes to which the child is taught the strictest allegiance."

Who that has witnessed a group of children standing at attention to repeat that absurd "pledge of allegiance," a formula wholly at variance with our ideals of constitutional government, can say that the Philadelphia Methodists have overstated the case? In some instances, no doubt, as in that of the child who always sang about "the star-spangled banana," thus linking the line to memories of personal chastisements, and of fruit, no harm is done. The children go through the formula mechanically, just as they go through other school exercises in which they can see—and perhaps they are right—neither rhyme nor reason. Still, a devotion that just falls short of adoration offered to the material symbol of a material State is decidedly unhealthy, to say the least, since it is closely akin to idolatry. To subject the impressionable mind of the child to the influences of this mummery is highly objectionable.

The Commission finds another form of idolatry in the public pilgrimages to the tombs of famous Americans, and in the addresses made on such occasions. "This wor-

ship culminates eventually in the immoral dogma first enunciated by Decatur, 'My country, right or wrong.'" For this plain speaking the Commission merits a vote of thanks. To present Decatur's unguarded statement to the child is to suggest that our first allegiance is to the State, and not to conscience and to God. Patriotism is a virtue, and respect for the memory of our great departed is to be encouraged, but patriotism is not the whole of Christian revelation, and that jingo form of patriotism which the Commission condemns is no virtue at all. More commonly it is a vice, or the result of a morbid sentimentality that has been suffered to gush too freely.

Armaments and War

AS the German correspondent of an American newspaper syndicate, H. R. Knickerbocker, has recently said, "No armament race in history ever ended in anything but war." That statement seems to be borne out by the facts. But no nation ever admits that it is engaged in a race of this kind. When parliaments vote appropriations for battleships, aircraft, and military levies, the resources of the language are called upon to disguise the real purposes for which the funds are to be spent.

There is more camouflage before a war begins, than any general ever used in a campaign. Aircraft, it is said, are purchased to encourage flying, and there is no hint of the fact that they can easily be transformed into fighting planes. Tractors and armored tanks are described, and ingeniously disguised, as field-kitchen equipment. New battleships and destroyers are merely an attempt to strengthen the merchant marine. Here, surely, language is used to conceal thought and to darken counsel. Even this country, despite its imposing military record, has never declared war on any country. Congress has merely declared from time to time that a state of war exists.

All this effort to contradict deeds by words is clear evidence of the fact that no people wishes war. Nations do not rush into war, but are drawn into it by deception. Once the guns begin to bark, the propaganda factory begins to work overtime, for a people still reluctant to engage in the business of killing and destroying must be whipped into fury. Vile stories of the enemy's barbarism, calculated to lash the unthinking into a frenzy, are circulated in the press, in pamphlets, and in rumors that hint atrocities too fearful to be recorded in print. For others of a higher class, appeals to love of country are prepared. And back of this grisly campaign are the armament manufacturers and the international financial agents whose profits pile up as the death rolls lengthen.

The armament race is on. Here and abroad the military profiteers are haggling with the politicians over the thirty pieces of silver, and our own Congress complacently authorizes the construction of 102 warships and 1,140 airplanes in the next five years. Germany, France, Great Britain, Italy, Russia, and in the East, Japan, have begun a race which, if the history of past experiments allow prophecy, can end in nothing but war. "I dread the day. It is not far distant," said Winston Churchill re-

cently in the House of Commons. "It is perhaps only a year, perhaps eighteen months, distant." Yet no one seems fearful of the prospect, or labors to change it, except the Father of Christendom, Pius XI, and at the present moment his counsel is not heeded.

If there were ever time for the people to assert themselves, it is the present. Let our peace societies publish the fact that the American people do not want war, and make that fact count. Are we strong enough to bring to naught the manufacturers, the financial agents, and the politicians who at this moment plan to force war upon us? If we are not, then the prospect is indeed dark.

Recognition of the A.F.L.

WITHIN the last six months, the American Federation of Labor has received more publicity than it ever knew, even in the days of that prince of skilful propagandists, that subtle opportunist, the late "Sam" Gompers. Not all of this publicity has been pitched to a note of praise. Much of it has been raucously and unfairly critical, for bitterness is inevitably engendered whenever labor throws down the gauntlet. How much good or harm this publicity has caused is a matter of conjecture, but if we discount the blame and set the praise aside for critical examination, we shall be able to strike an approximately accurate estimate of the usefulness of the Federation to the wage earner.

If the Federation has been fighting to secure recognition for itself as the sole or even the chief representative of organized labor, the conferences at Detroit show clearly that it has lost a battle. As if these were not sufficient, the President later made it plain that the Government was not interested in the form that any labor organization might take, and that its only purpose was to safeguard the worker's freedom of choice. According to President Green, however, the Federation has never attempted to arrogate sole recognition, but simply recognition. Mr. Green's statement is contradicted by minor leaders, but since their right to speak for the Federation is dubious, their assertions may be disregarded. But this, at least, has been gained by the Federation, and it is no sorry victory: when workers form unions and freely affiliate them with the Federation, they exercise a right of which the consequence is that employers must recognize them as accredited representatives of a legitimate union. Whether the Federation is thus "recognized" or not, is really not a matter of importance. The important point here is that the Federation enemies have completely failed to rule it out of court.

With that degree of recognition, the Federation should rest satisfied. The last thing it should seek, it seems to us, is a recognition that would make it in any sense an arm or agency of the Government, or the favored child of any department or bureau of the Government. What might be a source of great power under one Administration might easily be transformed unto an engine of oppression under another. The Federation must maintain itself as an independent organization. It must be as free

from the suspicion of Governmental control or influence, as from control or influence by organized employers or by Wall Street. The defense of the wage earner is the sole reason for its existence. To preserve its integrity and its power, it must scrupulously avoid all entangling alliances.

This Review has criticized the American Federation of Labor when criticism seemed due. We propose to continue that policy. But in spite of structural defects, which seem to render it impotent in such matters as racketeering and insane jurisdictional disputes, and also in spite of unwise leadership on several critical occasions, we believe that the American Federation of Labor has served the worker well. Whether or not the Federation was "fully recognized" at Detroit is of small moment, as long as the Federation continues to recognize its duty to labor.

The Mooney Case

RECENT reports from San Francisco state that an attempt will be made to bring the Mooney case before the Supreme Court of the United States for review. Since technicalities make impossible a review by the courts of California, it is the intention of those who believe that a wrong may have been done the people of that State, as well as the defendant, to seek redress under the Fourteenth Amendment. The case will be presented, it is said, by Frank P. Walsh, of New York, and John F. Finnerty, of Washington.

As was said in these pages last year, the decision of the Supreme Court in the Scottsboro case would seem to apply with even greater force to the case of Mooney. That, at least, is the view taken by many lawyers and by intelligent laymen after a study of the reports of investigating bodies, notably that of the Wickersham Commission. It is fairly clear that these investigators have given the case a more searching examination than the courts of review in California are empowered to give it. In every respect, the case of Mooney appears to be stronger than that of the Negro defendants at Scottsboro. The Supreme Court held, it will be remembered, that these men had not received a fair trial, and this decision was based almost entirely on the fact that they had not been allowed free access to counsel at the time of their arrest, or for several days after it. Since under the Fourteenth Amendment, no State may deprive any person of life, liberty, or property, without due process of law, or deny to any person in its jurisdiction the equal protection of the laws, it was plain that these defendants had been made the victims of serious injustice.

Far worse was the treatment of Mooney upon his arrest, and this alone would appear to bring him under the protection of the Fourteenth Amendment. Hence the decision in the Scottsboro case furnishes a powerful precedent, and the country may rest assured that in the hands of Messrs. Finnerty and Walsh the precedent will lose none of its force. Mooney, however, is not the sole defendant in this famous case. He may be guilty of the

charge on which he was sentenced, or he may be innocent, but all of us are defendants until it has been shown beyond reasonable doubt that in his trial the least of his rights was scrupulously respected. That is the one issue before men who love liberty and hate injustice, and it is the one issue which the Supreme Court will be asked to consider.

Note and Comment

Silver Anniversary

EDITORS are usually so cluttered with duties and distractions, and so weary at the end of each day of toil, that they seldom give a thought to birthdays, even their own, as these come and go unnoticed. Imagine then the consternation and surprise when a delicately printed card came to the office reminding us that AMERICA was twenty-five years old, and that leading Catholic citizens were preparing a big birthday party to honor the Staff, past and present, of this national Catholic weekly; but we were particularly delighted when we further learned that this joyous gathering of intellectuals at the Anniversary Dinner would have the further objective of doing honor to the Catholic press and to Catholic Action as revealed in literature and the printed word. The Staff has hardly recovered from its bewilderment at the prospect of parading before its devoted friends, but there is compensation in the thought that such a demonstration of appreciation and loyalty to the Catholic press will nerve its writers to greater efforts and increase relish of it in the minds of its readers. The Committee is counting on a big representation of the regular readers of AMERICA being there, and the members of the Staff will enjoy seeing and meeting their admiring and critical friends. So the editors will lay down their pens and typewriters on April 12 and gather with all at seven P. M. in the Commodore Hotel. Reservations are being made there in Room 606.

Trippingly On the Tongue

PRODIGIOUSLY optimistic chap, this Dr. Greene, of New York. For years he has dreamed of a standard American pronunciation; and so he has just established a Voice Arts Institute, which is embarking on the rather titanic task of eliminating from the ordinary American's speech all tell-tale foreign or sectional accents. Dr. Greene's scouts have been ordered to range up and down the nation in order to capture choice specimens of local Americanese. The mass of material thus gathered is to be digested and then standardized into an ideal *modus loquendi* which every citizen will be urged to adopt. All power to Dr. Greene (whose first name, by the way, is not Darius)! If his scheme works, we shall all witness marvels. Detroiters, for instance, will stop pronouncing "about" as if it rhymed with "hoot," and Little Rockers will no longer say "dead" and "head" as though they

were a perfect jingle for "stayed." Our young men of Boston will surrender all idear of practising lar, and Brooklyn cooks will never again attempt to berl things in erl. Mr. Lergahdier won't be Mayah of N'Yawk any longer. St. Louisans will cease boarding their street cors for Forst Pork. Halsted St. in Chicago will forget Milt Gross and the East Side Dictionary. And down along the Tobacco Roads of Georgia movie patrons will begin to understand Diana Wynyard and Leslie Howard. This is a great and inspiring national program. But unfortunately, just as Dr. Greene announced it to the press, two of his co-workers engaged in an unexpected and heated little discussion. One insisted that the word should be pronounced "pro-grum." The second that it should rhyme with "ham." A difficult point, and one that we should all like to see settled once for all. Nevertheless this Review wishes all success to Dr. Greene and to what our copy boy would call his Verse Ahts Institoot.

Archbishop Kedrovsky

THE death on March 17 of John Savva Kedrovsky, head of one of the conflicting wings of the Russian Orthodox Church in this country, closes a chapter in the history of the Eastern separated churches. By virtue of his consecration as Metropolitan in 1923 by the Holy Synod in Moscow, Kedrovsky laid claim to the St. Nicholas Cathedral on East Ninety-seventh Street in New York City. By a memorable decision, this claim was upheld in 1925 by the Appellate Court of the State of New York, which court granted to Kedrovsky in 1929 the right to administer the 115 Russian church properties in New York State. No legal decision in this country affecting ecclesiastical issues was ever fought with more violence and tenacity. The fact that Kedrovsky was a married man, his wife living and now surviving him, contradicted the Orthodox tradition of the celibacy of bishops. The Living Church, to which he owed his origin, was suspected of Bolshevik leanings, although the clearness of the issue in this respect was lessened by the separation, from the main body of the Living Church, of the more radical elements under Krasnitzky. When Father Alexandrov, who had been designated as Archbishop by the Holy Synod, entered the Catholic Church on Pentecost Sunday, 1933, by making his submission to Rome, Kedrovsky seemed to waver and for a time seriously to contemplate the same step. But he could not bring himself to the final sacrifice, and satisfied his own mind by a bitter denunciation of his former associate. The hapless divisions among the Orthodox Russians have already resulted in the loss of all religion by countless of their number. May Kedrovsky's successor be of a type to afford some slight hope of unity within their ranks!

Propaganda in The News

JUST how much can we trust the reliability of most of the foreign correspondence in our newspapers? Very little, apparently. Some weeks ago all the papers were

ringing with the story that Cardinal Faulhaber, of Munich, was to be made a Papal Legate, had been made one, to show how much danger he was in from the Nazis. Now an authoritative message comes that there was not one iota of truth in the story. Who made it up? On Sunday, March 25, G. E. R. Gedy, New York Times correspondent in Vienna, gave what purported to be a news report on the new Constitution of that country. In reality, it was nothing more than a diatribe, calculated to inspire aversion towards that document, based largely on the great part that Catholic principles were taking in its formation. In the same issue, however, of that paper appeared the prize item to date of propaganda. Here it is:

MORE INSANE IN BELGIUM

Special Correspondence, The New York Times

BRUSSELS, March 15.—Alarm is felt at the steadily increasing number of mental defectives. There were 17,000 certified lunatics some time ago, now there are 23,000, and new accommodations must be prepared to shelter them. Physicians say that there are 60,000 abnormal children in the population of some 8,000,000. *Belgium, a Roman Catholic country, steadily refuses to consider birth control or sterilization for defectives.*

In view of the article here some weeks ago showing that sterilization as a cure for defective elements in the population is scientifically a gigantic hoax, it may be concluded by the reader that Belgium, in spite of being Catholic, is merely a little in advance of other countries in scientific knowledge. But who wrote that little item? Where was it written, here or abroad? And who inspired its publication? Inspection of these questions by readers of the newspapers might protect them in the future from much misinformation. With a little practice, the reader can often distinguish the personal prejudices of the correspondent from the news he cables; the sheer impudence of the Belgian item, of course, will not often occur in so unblushing a form.

Extremes Meet

NO surer test of the weakness of the case against Christianity is to found than the general rule that its bitterest opponents contradict their own assertions. An example of this is found in the work of the Nazi anti-Christian, Dr. Alfred Rosenberg, "The Myth of the Twentieth Century," which the Holy See has recently placed upon the Index. Dr. Rosenberg attacks Christianity from the standpoint that it is Jewish, and must be destroyed if the German tribes are to be protected against Judaism, Talmudism, and Bolshevism. All that is not of German, pagan origin, is corrupt and demoralizing. In order to make his point, he assails the life and character of Jesus Christ, by reviving the ancient, obscene calumnies of the Talmud as to Our Lord's origin. Professedly attacking Bolshevism, he delivers an onslaught upon the idea of Christian charity. Charitable works, in Rosenberg's opinion, were undertaken by the Church merely in order to ensure her domination. They were a scheme for enslaving the unfortunate, for perpetuating class rule. Out of them came the idea of the "rights of man," a

doctrine which he wholly abhors. This is the typical Marxian concept of Christian charity; founded on the supposition that all men are guided solely by selfish and materialistic motives. Dr. Rosenberg has added one more example to prove that all anti-Christians and anti-Catholics fall ultimately into the same camp.

Stopping Bad Films

ENCOURAGING reports come from all sides of the extent and seriousness of the ever-growing Catholic dissatisfaction with the motion pictures. Granting, as their apologists say, that only twenty-five per cent of the films being made are subnormal morally, it is clear that this is a lot of percentage too much. There is at hand in Hollywood both the method and the means to eliminate that large percentage. The Production Code signed some years ago by producers, who solemnly bound themselves to observe its precepts, gives the norms to which we can hold them; it is all down in black and white, over their own signature. The method by which this Code is enforced, however, has developed defects. If the Hays office turns down a picture, there is an appeal to a jury of the producer's peers, who pass on its merits. In recent months, seven have been thus rejected, but the juries have been reluctant to enforce the edict. The other producers have no serious purpose of backing up an order which may fall upon them next week. The verdict, therefore, has come back to the public, which has too often given the producers a pretext for alleging that the public likes and demands that kind of stuff. Here, then, is the weak spot in the producers' armor, which should be swiftly uncovered and attacked. If a large part of the public will show in unmistakable terms that this is not what they want, but that on the contrary they want the precepts of the Code enforced to the limit, the demand for a new type of appeal jury will become irresistible, both within and without the industry. In this campaign every force we have at hand should be utilized; it is the largest single moral problem we have before us, and the biggest job that has yet been put up to our laity to accomplish. The withdrawal of only 300,000 patrons from any bad film on purely conscientious grounds will mean that the lesson will go home. That objective is easily within the reach of our Catholic societies.

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Mary's Annunciation—and Ours

FRANCIS P. LeBUFFE, S.J.

IT is quite customary for the joyous feast of the Annunciation to break in upon the penances of Lent, and an old German almanac cites it as "Our Lady in Lent." This year, because of Holy Week and Easter Week, it is transferred until April 9.

St. Augustine gives it as an ancient tradition from Apostolic times that the day of the Annunciation was March 25. Be that date accurate or not, it is our Mother's great day, for it was precisely from her Divine maternity that all her other high prerogatives came. It is indeed "the Festival of the Mother of God," as a Council of Toledo calls it, and the English Catholics caught its pre-eminence when they termed it "Lady Day."

The story of the Annunciation is daily on our lips in the Hail Mary and in the Angelus. Mary whose very name is best interpreted as "the Beautiful one" was alone in prayer. The hour was probably midnight, and many read a veiled prophecy of the hour in the oft-quoted text of Wisdom, (xviii, 14, 15): "For while all things were in quiet silence, and the night was in the midst of her course, thy Almighty word leaped down from heaven." Little did the humble maid (who had vowed her virginity to God) dream then or at any other time that the Messiah, for whose coming she prayed, would be her own Child.

God, who had redeemed her from all sin by the *pre-servative* redemption of her Immaculate Conception precisely for the sake of her Divine maternity, would nevertheless not impose this new dignity on her. God never forces anyone; nor will the Holy Spirit now take unto Himself a spouse that has not most freely entered into the holiest of unions. As Billuart remarks ("De Mysteriorum Christi," Diss. I, art. VI): "For betrothal and marriage the consent of the spouse is requisite, and this the Blessed Virgin gave in her own name, and the name of the Church and of all human nature." (Throughout the liturgy of the feast quotation is made again and again from the beautiful bridal song, Psalm xlv.) And Suarez remarks, commenting on St. Thomas's words (S. T. III, q. 30, art. 1, c), that (as is the wont in human friends) God never compels anyone to accept intimate friendship and union with Him.

And rightly was Gabriel sent, for by very name he is "the Power of God" and as St. Gregory notes ("De Centum Ovis") "the Lord of hosts" who is "mighty in battle" is coming to overcome the powers of darkness. Gabriel appears in Scripture in the days of Daniel and as well as in the opening pages of the New Testament as the angel of the Incarnation.

A pious tradition has it that the Angel, appearing in bodily form, remained kneeling all the time he gave his message—a message that was so glorious yet so contradictory to all that Mary's pledge of virginity seemed to allow. Mary listened—Mary questioned. It was not the questioning of a doubter or of one unwilling to accede

to God's least wish. Mary had a clear duty because of her virginity; could the Angel's message square with that plain duty? That the message meant motherhood was clear. That it meant being the mother of the "Expected of the nations," of the "Anointed One" (Messias), towards whose coming all of her people's history had been fashioned, was equally clear. No Jew could misunderstand the Angel's words (St. Luke ii, 30-32):

Fear not, Mary,

For thou hast found grace with God.
Behold thou shalt conceive in thy womb
And shall bring forth a son
And thou shalt call his name Jesus.

He shall be great

And shall be called the Son of the Most High
And the Lord God shall give unto him the throne of David, his father,

And he shall reign in the house of Jacob forever.

As Fillion says of the Angel's words ("The Life of Christ," Vol. I, p. 259): "They contained a popular description of the Messiah, a resumé of the most famous Messianic prophecies . . . the Blessed Virgin could not have understood better, had Gabriel confined himself to saying: 'God desires you to become the mother of Christ'."

So clear are the words that it may well be stated that it is "of Faith from Sacred Scripture" that Mary knew from the very moment of her consent that her Child was the Son of God.

And her consent was forthcoming at once. To her was held out the highest dignity God Himself could bestow; enough to make any daughter of Eve thrill with happiness and a pride that would be easily legitimate. But no. No visions of the "Queen of Patriarchs," "Queen of Prophets," "Queen of Heaven"; all nations would, indeed, call her blessed; but to her it was simply that God had regarded the lowly estate of His handmaid. Mother of God she will be by special prerogative—handmaid she is by the very make-up of her creaturehood. "All things I own and all I have are Thine; Thine was the gift—to Thee I all resign." And thus as the angel knelt, slowly and deliberately and most reverently Mary said: "Behold the handmaid of the Lord; be it done unto me according to thy word." And Omnipotence reached down and, within the Virgin's womb, "smote Godhead on to man"—"and the Word was made flesh."

Of this moment which, by God's foreseeing knowledge, had changed the history of men's souls from the time of His promise to fallen Adam, we read in the hymn from the Greek Liturgy from the Office of the Vigil of Annunciation (Guéranger, "The Liturgical Year: Lent," pp. 592-3):

Hold thyself in readiness, O Book of heavenly purity! for, by the finger of the Holy Ghost, there shall be written in thee the Divine Wisdom made Incarnate, who is to take away the foolishness of my sin.

Receive, O golden Candlestick! the flame of the Godhead; that by thee he may enlighten the world, and scatter the darkness of our sins.

O Virgin! Palace of the great King, throw open the holy portals of thine ears: for Christ, the very Truth, is about to enter into thee, that he may dwell in thy midst. . . .

The Ambrosian Liturgy gives us this fine Preface, which is used in its celebration of today's Mystery (Guéranger, op. cit., p. 590):

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Lord God Almighty: and that we should, whilst invoking thy power, celebrate the feasts of the Blessed Virgin Mary; from whose womb came the Fruit, which has filled us with the Bread of Angels. That Fruit, which Eve took from us, when she sinned, Mary hath restored to us, and it hath saved us. Not as the work of the Serpent, is the work of Mary. From the one, came the poison of our destruction; from the other, the mysteries of Salvation. In the one, we see the malice of the tempter; in the other, the help of the divine Majesty. By the one, came death to the creature; by the other the resurrection of the Creator, by whom human nature, now not captive but free, is restored: and what it lost by its parent Adam, it regained by its Maker, Christ.

"And the Word was made flesh,—and dwelt among us—and of His fulness we have all received." All of the gift that these words imply has come to us through Mary. The world was a sorry place until her *fiat* loosed the decrees of God whereby man was to be redeemed. It was through her that a new life was made possible and that life we are to have if we but want it. It does mean a struggle, for "man's life upon earth is a warfare." Yet, though it is a warfare, it means fighting for what is right and noble and honorable and pure in life; and it means fighting for all that under the leadership of Mary's Son and with Mary's motherly protection. To her it was announced by an angel that she was to be the Mother of God. To us Christ Himself has said in answer to the woman's praise of the womb that bore Him and the paps that gave Him suck (St. Luke xi, 28): "Yea, rather, blessed are they who hear the word of God, and keep it."

Yes, we, too, have had our Annunciation—that we should bring forth Christ in our own lives and in the lives of others. "Learn of me, because I am meek and humble of heart" came from the lips of Him of whose "fulness we have all received." St. Paul has repeatedly told us this:

For as many of you as have been baptized in Christ, have put on Christ. (Gal. iii, 27.)

Know you not your own selves that Christ Jesus is in you? (2 Cor. xiii, 5.)

And I live, now not I; but Christ liveth in me. (Gal. ii, 20.)

My little children, of whom I am in labor again, until Christ be formed in you. (Gal. iv, 19.)

And St. Peter tells us: (1 Pet. iii, 15): "Sanctify the Lord Christ in your hearts."

As the Holy Ghost overshadowed Mary to effect her physical maternity, so, too, does He dwell within us as in His Temple that He may form Christ within us and have us grow into the "other Christs." As Christ was physically resident within Mary for nine long months, so is He physically resident within us every time we receive Him in Holy Communion.

But God will not bring this about without our consent.

Our "be it done to me according to thy word" must come from a humble heart, ready to accept whatever be God's will in our lives. The physical Divine Maternity brought with it the piercing of the sword. Nor will Christ be brought forth in our souls other than by the way of disappointment and pain and suffering. That law is written out large over the lives of all holy folk.

He loved His Mother much, very much; and the gift of the best of sons to the best of mothers was—pain. Are we willing to be loved much by Him?

Springtime in Ireland

CATHAL O'BYRNE

DEAR Betty Harris:

It is Springtime in Ireland, Springtime in Killebeggan, and 'tis wishing I am that I had at my command some of the wondrous word magic of the old Gaelic bards and poets, so that I could give you, even in some far-off dim degree, an idea of all the loveliness that is Ireland's in its full-fledged glory of the Springtime, all its bright freshness and wealth of color in the greening of the young new year.

We are out at Aunt Rose's, at the Mill Farm, mother and I, where at the moment, according to old Anthony, Aunt Rose's man-of-all-work, there is "big excitement and great goings-on entirely." But of that I shall say more later. 'Tis to tell you something of the Springtime beauty of the Irish countryside is the pleasant task I have set myself, and it is in the endeavor to do that same that I now "take up my pen in hand."

Exactly 337 years ago the "gentle Spenser"—of whose peculiar ideas with regard to what was "gentle" we in Ireland reserve to ourselves the privilege of retaining the cheap but pleasant luxury of "our own notions," wrote these words:

And sure it is yet a most beautifull and sweete countrey as any is under heaven, being stored throughout with many goodly rivers, replenished with all sorts of fish most abundantly, sprinkled with many very sweete islands and goodly lakes, like little inland seas that will even carry ships upon their waters.

And, God knows, that was a true word for him. For sure a "beautifull and sweete countrey" it is, and never was it more beautiful and sweet and fresh and green than it is now at the moment of writing on this bright morning.

The little white winding roads, grass-bordered, are fringed with the gold of the St. Bride's flower, the yellow-haired dandelion, and above the long lush grass of the waysides the Queen's Lace and Fairy Flax shimmer and shine like foam on a green sea wave. The high green banks, topped with hawthorn hedges, are all golden with primroses, and the little crisp yellow celandine in its bed of glistening green leaves. Of this little yellow flower, the celandine, there is a legend, and maybe you would like to hear the story. Here it is for you, so. Once upon a time, as the children have it, there lived a shepherd, and he was in his young youth and very handsome. In his little shepherd's hut he lived all alone. Lonely he was in the world, no man tarried with him, and no woman fended

for him in his hut among the low green hills. Thoughtful and sad and lonely he was always. But once on a day a Fairy took pity on him, and gathering a yellow blossom of the celandine, she put it in his hand.

"Breathe on the flower and wish thrice," she said. "Three times you shall have your desire."

Scarcely believing in his good fortune, the young shepherd breathed once on the golden flower. "Let me be happy and laugh as other men laugh," he wished, and immediately, over a great flagon of wine that was never emptied, he laughed from a heart that seemed care free, all through the lazy sunny summer days. But there was no joy in his mirth, and of its hollow emptiness he soon grew weary.

A second time he breathed on the flower. "Let me love as other men do," he wished, and almost as his wish was spoken, a young maiden came out of the woods and gave him her love, and stayed by him, and tended him through the shining summer weather. And yet he was not content. For although young and beautiful, her heart seemed cold, and in the depths of her blue eyes there lay for him all the sorrows of the changing world.

A third time he breathed on the flower, ere he cast it from him, weeping. "Let others laugh and others love; joy, I see, is not for me," he said. Then a strange thing happened. All at once his heart grew light, and he was glad with a great gladness. He sang aloud in his rapture, and the maiden rejoiced by his side, and happiness was theirs in a great measure. And the Fairy took back from him the golden flower.

"Now happiness is yours and laughter and love," she said, "for this wish that you wished was for others and pure of the greeds of self."

As I am sure you know, ours is a fable-flowering land. We make stories about anything and everything, and about nothing at all, when it comes to that. Just yesterday, where I stood in the garden admiring old Anthony's flower beds and borders and rock gardens, the old man came along, and seating himself on his barrow, after lighting his pipe, he said, "It will be an easy thing for you to be putting a name on all them flowers."

"Well, I think I could be naming the most of them," said I. "There's Spring-Gentian, Butcher's-Broom, Cowslips, Marigolds, Lily of the Valley, Kerry Saxifrage, Valerian, Blue Borage, Lad's Love, Thyme, and Spearmint—"

"And that little blue one," said he.

"That's easiest of all," said I, "that's Forget-me-not."

"Aye, 'tis so," said he, "But it has another name."

"Why, of course it has," said I, "and a great grand name it is entirely—Myosotis, it is called, but I prefer the simpler and sweeter name, Forget-me-not."

"And do you know that name came to be put on it?" said he.

"I do not then," said I.

"Well, I'll tell you," said he. "'Tis a story, and a beautiful story surely, out and out, so it is. It was in the beginning of things, when the Good Lord made the

earth and the heavens, and the seas and the rivers, the birds that fly through the blue glens of the air, and the fishes that move through the green valleys of the sea. The beasts He made, too, and last of all He made Adam and put him in the Garden to keep watch and ward, and to have power over everything that was in that place, and not only that but over everything that was on the face of the earth, within the four brown quarters of the globe, he was to have power. And to the beasts Adam gave each a name, and to the birds and the fishes, and to the trees and the flowers, and everything that was in the Garden. And when Adam had them all named, each after its kind, the Lord of the Garden came and asked of each bird and beast and tree and flower what was the name that was on it, and each thing spoke the word that was the name given to it by Adam.

"But one little blue flower, on being asked its name, was so nervous and shy and flustered that it could say nothing. Tongue-tied it was, and not a thing at all could it say. 'You have forgotten your name, little one,' said the Lord of the Garden, kindly, 'Yes, if you please, Lord, I have,' said the little blue flower, timidly, and sure, it was no wonder at all that the poor thing should forget it, for it was the hard name of Myosotis that Adam had given to it. But the Lord of the Garden took pity on its distress, and He said 'Little one,' said He, 'so soon you have forgotten your name, but from this day out for evermore you shall *forget Me not*.' And from that hour the hard name that Adam gave the little blue flower has been almost forgotten entirely, and the name that is remembered best of all is Forget-me-not."

"And what a beautiful legend," said I.

"Ay, 'tis beautiful, indeed," said the old man. "And the simple names that the people have for the flowers are lovelier than the high-falutin' ones that the learned people put in the books, I'm thinking."

"'Tis a thought I have often had myself," said I. "And 'tis often I have wondered who first called the Lily of the Valley the Madonna's Tears, or the wayside Bindweed by the lovely name of Traveler's Joy and Consolation and Virgin's Bower; and the Blue Valerian Jacob's Ladder, and the hardy, pungent Southernwood Lad's Love. 'Tis often I have wondered who gave the names to all the lovely old-fashioned flowers and herbs. But there is one thing I do know, and 'tis this, that whether it is the poets or popular tradition we have to thank for the naming of them, they made a better job of it than the learned people could even dream of."

"That is a true word," said the old man. "And let whoever it was be at the naming of them, the flowers have kept the grace of their Baptism, and that's more than many of us can say, God be good to us." And with that word the old man took up his barrow and went away down the sun-flecked path, under the blossoming trees, shaking his head sadly.

But, as I hinted in the beginning, according to old Anthony there was "big excitement and great goings-on at the Mill Farm," and now I must explain the true inwardness of that remark by imparting to you the glad

tidings—the Mill is to be set going again, as is many another mill in Ireland, and the hum of the long silent mill wheels is to be heard once more in the land. Aunt Rose, as old Anthony puts it, is “leppin’ out of herself for joy.” The old wheel has been cleared of its years and years growth of seeding ferns, and lichens and wind-sown grasses, and after its long silence, with the cool, silvery water walling over it, is to turn and turn again. Bands of workmen are busy about the place. The old rusty sluice of the mill dam has been repaired, and the river, only one of thousands that has run idly to the sea for generations, shall again be harnessed to set the old mill wheel whirling. The ploughman’s whistle is heard again in the early mornings, and where the cattle ranged

through the acres and acres of grass lands the corn and wheat are already springing. No longer will the verdant country sides be scenes of loneliness and desolation, where a herdsman and a dog were all that was required to do the work of twenty men. Where the bullocks were fattened to feed the Stranger, clusters of little lime-white cottages are springing up that will house families of happy and healthy and industrious people. Instead of importing our flour, and that is only one item, from the four quarters of the globe, we are going to grow our own grain, and do our own grinding, and so the Mill Farm is to become, as it once was, a busy place. Aunt Rose is delighted, and that’s the best of my news.

MARY KATE MORRISSEY.

The True Story of “Bloody Mary”

HILAIRE BELLOC

(Copyright, 1934)

OF the four Reformation myths [see AMERICA, March 24, page 590] I will not deal with the second one, that of Edward VI, for it is dead. It has gone the way the others will go if we carry on the struggle heartily enough. No one today makes a heroine of Lady Jane Grey or a hero of the wretched, diseased child king whom she was asked to succeed. The whole thing is blown upon. The harpies who took advantage of the child’s minority are now described for what they were; Somerset and Northumberland are found out. So at last is Cranmer.

But with the Marian persecution it is otherwise: the Marian myth survives.

The myth about Bloody Mary and her religious persecution runs as follows:

“The English people had advanced far toward their natural goal of becoming Protestant when an unpopular woman, the half-sister of the late boy king, inherited the throne as the next heiress under her father, Henry’s, will. She stood for the Catholic faction. She attempted to suppress the rising feeling in favor of Protestantism, and she did it by cruelly burning to death hundreds of Protestants throughout the country. She was supported in this by her husband and cousin, Philip of Spain, whose alien presence was the cause of these horrors, as much as was the half-alien Queen’s anti-English temper. All England was horrified by this persecution, so, when Mary died after a (luckily) very short reign of less than six years, her Protestant half-sister Elizabeth was raised to the throne by the universal popular acclamation of the English people. Their natural Protestantism was now established for good, and all the more on account of their horror and indignation at the burnings under Mary.”

Now as against this myth, the main facts are simply these: Mary Tudor had been, as a Princess, the idol of the English people. They hated the way in which her father had abandoned and shamefully treated his legitimate wife, Mary’s mother. Henry had only been able to

carry out his divorce by a reign of terror and special armament against his own people.

During the brief six years of the sickly child who succeeded him, the English people rose in masses all over the place against the attempt to impose upon them a new religion. It was only after massacres of the rebels, put down with the help of foreign soldiery, and after wholesale hangings of priests and laymen, that the resistance of the English people to Protestantism was cowed. They rose again to thwart the attempt to keep Mary off the throne. They instated her as queen by the force of a universal popular Catholic movement and greeted her accession and the restoration of the Mass with enthusiasm.

Her marriage with Philip of Spain was not popular and Gardiner, her principal adviser, would have wished her to marry one of her own subjects. But the Council, which really governed England, was determined to guard the country against the menace of France. France was then four times stronger in men and money than England was, and France was allied with Scotland, where the hatred for England was intense. Moreover, the Scottish and French Crowns were about to be united by a marriage. The Spanish power being the counter-balance to the French power, and involving no menace to England, Mary’s marriage with her cousin the Prince of Spain was arranged.

The French Ambassador stirred up a rebellion under Wyatt, whose family had benefited hugely by the looting of monastic land. They had pocketed, among other properties, the great Monastery of Boxley. Wyatt, like all his class, dreaded the return of the popular religion because Catholic feeling might in the long run make the tenure of the looted Church property uncertain.

After this rebellion, there was, always supported by the power of France, a continual simmering, treasonable action on the part of the small but intensely active faction of anti-Catholics. These fanatics were courageous, as all fanatics are; they even preached openly in favor of the

Queen's death and some policy had to be decided on to check this menace to the general order of society.

Of the 4,000,000 inhabitants of England, the vast majority of whom were agricultural, the great mass had nothing to do with these treasons. But active treason was smouldering among small but intense heretical groups in the towns, and was especially dangerous in London. It was debated how the danger should be met.

Mary's husband, the Prince of Spain, Philip, was strongly against *religious* prosecutions. He thought, quite rightly, that they would only exasperate the restricted but red-hot body of fanatical anti-Catholics, and win them some sympathy, at any rate in the capital. The right way to go to work was to prosecute not for heresy but for treason, because treason was a crime universally condemned by opinion. When the trials for heresy began, Philip actually put up his private chaplain to preach a sermon ardently opposing them.

The true authors of the policy of prosecuting for heresy were the majority in the Council. The Council, which was the government of the kingdom, was most jealous of Philip. Anything that he recommended they opposed. They were determined to show that they were independent of him; therefore their policy was to prosecute the sedition mongers as heretics rather than as traitors. Philip, who had vast foreign interests to consider, had to go abroad not long after his marriage, and saw little of Mary between his departure and her death. But the Council continued to prosecute for heresy and to order, under the Queen's authority, the burning of those who were condemned.

Nearly 300 people were put to death in somewhat under four years.

The bulk of the English people saw very little of these things. London was the chief theater of the repression; with it the sea ports of the south and east, which were more open to alien influence.

It is true that in London (some two to two and a half per cent of the total population) the small anti-Catholic faction was more fanatical and better organized than elsewhere, and it is true that they naturally and inevitably hated the policy of the Council. The Protestant martyrs were acclaimed by their own sympathizers. But what is most emphatically not true is that there was a very large and popular movement of indignation against their fate.

The burning of people as a punishment for crime was as familiar a commonplace to that time as penal servitude is to ours. It was not till two lifetimes later that a feeling against the practice of burning as a punishment arose. The objection was not to the mode of death, but to the motive of the Council's action; and that objection was not felt by the general body of the people. When the Protestant exiles tried to betray the town of Calais (which was then English) to the French king there was no doubt that the bulk of Englishmen would have thought their treasonable action worthy of any punishment.

The repression of the heretical groups stood to the opinion of the time much as exceptional severity on a large scale toward Communist sedition might stand to the

opinion of our time. The sympathizers with Communism would make martyrs of the people who were sent to penal servitude for trying to raise mutiny in the army, or provoking riots, or what not. But the mass of the people would think their punishment justified.

If it were possible to collect a large representative body of documents testifying to the general horror at the policy of the Council, it would have been done long ago. There has been no such collection, because there was no such general indignation.

As for Mary's personal character, those who came across her loved her. She was somewhat timid from long isolation. She had few intimate friends: she did not court popularity. But she was devout, sincere and respected, and of the most dignified integrity. The renewed Catholic practice which was universal throughout her reign was that which the English people had always known for close on a thousand years, save for one chaotic, very brief period of a few months when a new religion which they hated, and against which they rebelled all over the place in arms, was attempted to be imposed on them.

In general, the whole of the myth upon the English attitude toward Mary would have seemed as incomprehensible to the people of the time as today would seem to us some Communist myth of the future about English society under George V. That myth would represent our capitalist modern society as abominable, its sufferings as intolerable, and popular feeling against it as universal and intense. It is just such a myth as has been set up with regard to Mary Tudor's brief reign.

Because today burning alive is unknown as a legal punishment, and strikes us with horror, that horror is read into the minds of people in the past who never felt it. Because the persecution was directed against opinions which were in modern times those of the English people, it is represented as being directed against the opinions of the English people of *that* time.

The whole thing is false history from beginning to end. It is a bit of false history very difficult to combat, because most men are unable so much as to imagine a state of society wholly different from their own; but all falsehood yields at last to vigorous and continuous assault.

THREE WOMEN AT THE TOMB

They came to share in His defeat—

And never think they were not brave—

Bearing their spices to make sweet

A felon's grave.

As they went through Jerusalem,

Heads at the windows would appear;

Expressive shrugs would point to them

With covert sneer.

They moved, their grief a dignity,

To look again upon His face

And share, with all the world to see,

In His disgrace.

Because they chose dishonor so,

How justly honored were the three—

The first of all the world to know

His victory!

DOROTHY BROWN THOMPSON.

The "Bible Game" in Pittsburgh

PETER J. BERNARDING, A.M.

A CERTAIN chain of newspapers is at present conducting a contest which they call the "Bible Game." Briefly, it consists in identifying the pictures of Biblical events printed from day to day and finding the text describing the scene depicted, making reference to the book, chapter, and verse where the text occurs. The awards for the best answers are sums of money large enough to stimulate wide interest among the readers of these papers.

The contest is described as strictly non-sectarian, and I have not the least doubt that the heads of the syndicate which devised the contest fully intended to make it so. But among the rules governing this contest there is one which provides that only references to the King James Version of the Bible or to the Bible Treasury, which is an abridgment of the former, will be recognized by the judges in making the awards.

Few Catholics seem to be aware that this provision makes it impossible for them to participate in the Bible Game, because to do so they would have to read passages of a non-Catholic version of the Sacred Scriptures. And yet Canon Law is very explicit in its prohibition of such reading. Among the books forbidden by the Church Law, the very first named are "editions of the original text or of ancient Catholic versions of the Sacred Scriptures (including those of the Oriental Church) published by any non-Catholics whatsoever; likewise translations of texts made or published by non-Catholics" (c. 1414). It need hardly be said that both of the publications recognized by the rules of the contest fall under this ban, for both emanate from Protestant sources. The only exception made by the Church to the above law is in favor of students of the Bible or of theology in general (laymen or clerics in private study or in a school).

The game had been widely advertised beforehand as having the approval of eminent leaders, Catholic, Protestant, and Jewish. It is to be supposed that the Catholics were given only the general idea of the contest without the specific rules governing it; else it is hard to understand how they could have given the game their unqualified approval. Certainly many Catholics were misled by their recommendation and entered the contest without the least scruple.

After the first pictures had been printed and the rules of the contest published in the Pittsburgh newspaper belonging to the chain in question, the editor of a Pittsburgh Catholic paper took the matter in hand, and after consulting with a local priest on the point of Canon Law involved, printed the following item in his paper:

It is probably unnecessary to call attention to the fact that Catholics cannot participate in the "Bible Game" now being conducted by a Pittsburgh newspaper. The published rules require that those who take part must read and study long extracts from the King James Bible, a version never approved by the Church because of the circumstances under which it was prepared and the

errors it contains. The Church, insisting that the Bible be revered as the inspired word of God, forbids her children to make use of any edition which she has not certified to be authentic.

There is, of course, no reason why the newspaper in question should not offer this "game" for the interest of that section of its readers which accepts the King James version. To call the project "non-sectarian," however, as it has been described in some of the announcements, is decidedly incorrect.

At this point the question was taken up by a prominent Catholic lady of Pittsburgh, who carried the protest directly to the sponsors of the contest by representing to them in a letter how unfair such a ruling was to their Catholic readers, and asking them to permit the use of the Douay version of the Scriptures to Catholics in seeking the texts and references necessary to compete in the contest. "It would," she added, "at least make friends of many of your present readers who may discontinue their subscriptions upon reflection that they are being ignored as concerns their religious views."

In the straightforward and cordial letter which the editor of the Pittsburgh newspaper sent in reply, he brings out several interesting, not to say surprising, facts. He points out that the "Bible Game" had been purchased by them from one of the best-established newspaper syndicates and had been conducted in a number of the country's leading newspapers, and this without meeting, so far as he was able to learn, with the slightest protest from any religious body. He asserts, moreover, that it carried the endorsement of a number of leading figures of various denominations, under which title he evidently includes Catholic leaders. He gives the assurance that if there has been any bias or error connected with the contest, it was entirely unintentional, religious controversy being the last thing that any newspaper would want to occasion. He regrets, however, that "as the contest has already started, it is now too late to change the rules."

After penning this reply, the editor must have done some serious thinking, or, possibly, further pressure was brought to bear upon him; at any rate, in a very few days the rules of the contest were revised, and it was explicitly stated that the Douay or Catholic version of the Bible would be recognized by its sponsors in making Scriptural quotations and references, thus enabling Catholics to compete on an equal footing with non-Catholic entrants in the contest.

The Pittsburgh incident herein detailed is of more than local interest because the same contest has been staged in a number of cities throughout the country and is sure to be conducted in still others in the near future. Whether the experience of this Pittsburgh editor will avail to bring about a change of the rules in the latter places remains to be seen. At least, the victory achieved by a Catholic editor in this city ought to convince others that something can be done about it and may serve to give them the courage needed to take up the issue.

More than this, there are several aspects of the story that are worthy of comment and lend it more than passing importance. The incident proves that the position of the Church in regard to the Bible is by no means clearly understood by non-Catholics, and that many Catholics as well have only the vaguest notions on the subject; hence the need for instruction along these lines. The editor of the Catholic paper already mentioned in this article is improving the present occasion by having a series of papers on the Bible prepared by one of the diocesan priests. A further article describing the purpose and scope of the Index of Forbidden Books would also be very timely and might serve to bring home to Catholics that the whole Church law is not contained within the six principal commandments of the Church set down in the catechism.

The incident further suggests what a fertile field for real Catholic Action is presented by the secular press. Our leading Catholic journals, it is true, have discoursed on this subject time and again. But thus far their insistence seems to have borne but little fruit. Certain it is, that if we are willing to take the trouble to supply news to the secular press from Catholic sources, and if we pro-

test when the Church is misrepresented or slighted, we can obtain almost anything we ask. The fact that only one Catholic voice was raised in protest on this particular issue would seem to indicate that we are still suffering from a strange sort of lethargy in this regard.

As the lady who voiced the protest remarks:

If in the first city where the Bible Contest had been held a delegation of Catholics had risen in protest, how soon conditions might have been changed! Does any one suppose that, if the conditions had called for the reading of the Catholic edition of the Bible, the Protestant people, ministers and church societies would not have arisen in a mass and objected? The trouble is that Catholics generally are not "protestant" enough in many ways. How many of our separated brethren even know that there is more than one edition of the Scriptures?

Which last remark, by the way, is by no means a random shot. For it seems that when the question of recognizing the Douay version was first brought to the attention of the newspaper men, they manifested much the same surprise as did the disciples at Ephesus when they were asked whether they had received the Holy Ghost, and admitted that they had not so much as heard that there was a Catholic version of the Scriptures in English.

Education

The Schools Our Grandparents Knew

PAUL L. BLAKELY, S.J.

IT was Sir Thomas Browne, I think, who made a great ado about what song the sirens sang, and what name Achilles assumed when he hid himself among the women. Had he lived in our day, he might have added another to his list of curious questions: what sort of education did our grandparents get? For, some weeks ago, a professor at the University of Chicago based his argument against giving the public schools more money, in spite of their impassioned outcries, on this very proposition: our children are not getting the education our grandparents got.

Here we have one of those problems on which the learned as well as the merely interested may disagree. Whatever the solution, I do not at first glance perceive the logic of the professor's conclusion. Our schools will continue to ask for money in any case, and will generally obtain it, not because they are giving the children an education according to the model of 1860, or any other kind of an education, but on the general ground that without schools this democracy of ours cannot endure. "As there is a democracy of citizenship, so there must be democracy in education." For people who like this kind of democracy, the argument has an appeal that is irresistible. It has so far prevailed that we have more tax-supported schools and colleges in proportion to population than any other country, and about the same preponderance in the number of pupils.

Originally, no doubt, this plea for democracy in education was nothing more than a healthy demand for the enlargement of educational opportunity. In a country

where every man considers himself the equal of every other man, if not, indeed, a trifle better, it did not seem fair that young Dives should go to college, while young Lazarus whose ancestral mansion abutted the city dump was forced to drive a grocery wagon. The appeal is attractive, and almost as many tears have been shed over that grocery wagon and its pilot as over the clinker boy of the mines in Pennsylvania. But as schoolhouses began to rise on every side, with them rose in the minds of a few a doubt that demanded resolution. It is at least possible that our young Lazarus is one of those persons who would be spoiled by academic contacts, or, at least, cramped. With labor and sweat, he has finished the eighth grade; intellectually rated, he is a pint pot, and he is now brim-full. High school can add nothing to his pint, and college may, like a Niagara, flatten the pot. From his care of the steed and wagon, from his contacts with customers, from the instructions and objurgations of Mr. Perkins, our leading grocer, young Lazarus is acquiring an education which no school could give him. By the time he is thirty, assiduity and thrift may bring him his own little shop, while young Dives who was "put" through college, and turned out a bond salesman, is looking for a job. His father was wiped out in 1929.

If it is important to help a boy who is poor in money through high school and college, it is more important to keep a boy who is poor in brains out of both. Or, rather, to mend the instance, it is our stern duty to debar from college the boy whose character, interests, intelligence, and needs point in another direction. Now and then we find

a boy who knows himself well enough to be sure that his place is not in college, but at work, physical or mental, of his own choosing. Barton and others have shown us that Lincoln was probably just such a boy. The young Abraham loved to read and to study, but only in his own way. While he might have gone to college, as others of his neighbors did, he preferred to stay in New Salem, turning his hand to any job, and seeing in every human contact some new avenue to wisdom.

But boys with that degree of self-knowledge are rare. Today, even when found, they would probably be impotent to stave off the curse of a college course. This is a democracy, and willy nilly every boy and girl must go to school, and after that make ready for college. He may be brick or he may be marble, but whatever he is he must be hewn and polished into a pillar of democracy.

Addressing the Society of Medical Jurisprudence in New York some weeks ago, Dr. Gilbert J. Raynor, principal of the Alexander Hamilton High School in Brooklyn, vigorously denounced this policy. It is not "democratic," he claimed, "that all youth be given the same education, regardless of abilities or inclination," but exactly the reverse, since "nothing is more unequal than to demand equals of unequals." Instead of helping "democracy," this educational process hinders it. Compelled to go to school, the youth who is not "book minded" acquires an attitude of discouragement and a habit of failure. Keep him at school, said Dr. Raynor, and he will rebel against being forced to do what he really cannot do, and the results of this alleged educational process are truancy, bad company, hostility to authority at home and in the community, and, eventually, a life of crime.

This is strong language, but it is undeniably pertinent. The relation of juvenile delinquency and adult crime to democracy in education is a topic worth much study. Incidentally, the evils would be greatly increased were the compulsory school age to be raised to eighteen, as is frequently proposed, either directly by local action, or indirectly, through the adoption of the child-labor Amendment.

Conditions in our expensive tax-supported schools are, then, very serious, and it is regrettable that only a few administrators, like Dr. Raynor, and, among the critics, Dr. Pritchett, seem to recognize the fact. Writing of the public education that our grandparents knew, Dr. Pritchett says in the current Carnegie Report:

The common schools sixty years ago offered a meager training as the basis of liberal education. A child must learn reading, writing, and arithmetic [and surely spelling!]. The American college, that represented our highest form of educational institution, was completely dominated by the classical traditions. Mathematics represented science. Meager as were the courses of study, they pointed straight toward the mark. They did not lay before the child and the youth great packages of knowledge, but they did train the habits and powers of the mind. That is what a school is for, whatever its rank.

Today, however, in Dr. Pritchett's opinion, the elementary and secondary school, the college and the university from a process of mass production "not unlike

that of our industrial organization," and for a great part of the course, "the process is based on credits earned in an artificial system of marking, rather than on personal achievement." He continues:

The defects of the system are obvious. The school becomes a cramming place, rather than an agency for training boys and girls to use their minds. The most deadening result is the intellectual insincerity of the whole process. In spite of fine buildings, of an extensive and ever-growing list of studies, and of the mounting cost, the typical child reads and speaks his native tongue badly. His handwriting is slipshod and formless. His command of elementary mathematical reasoning is weak. He has not learned to read books. In comparison with the training of the children in the elementary schools of France and Germany, or of the board schools of England, he has learned none of the fundamental subjects thoroughly.

If Dr. Pritchett's opinions be rejected as those of a critic who is too far away from the schools to know what they are doing, some other reason must be found for rejecting the testimony of Dr. Raynor, who presides over one of the largest high schools in the world. Dr. Raynor substantially agrees with Dr. Pritchett. Of 413 eighth-grade pupils who applied for admission to his school last month, only 48 could pass the elementary English test, and only 169 were able to get even a passing mark in elementary mathematics. Other results were equally startling. "If approximately the same proportion holds throughout the city," he concludes, "then of the 61,000 grammar school pupils who finished in February, 60 per cent were unfit for high school." These failures do not necessarily mean poor teaching, although that factor must be considered. But they surely indicate that many of the pupils were "manual minded," and that others were subnormal mentally, although they somehow managed to finish the eighth grade. Put in plainer terms, our compulsory education laws are forcing thousands of children to waste their time trying to do what they cannot do.

What, then, is to be done? As long as school attendance is compulsory, the tax-supported school must be prepared at least to teach the child how not to waste his time, and to acquire, if possible, the beginning of a foundation in some manual art. Dr. Raynor suggests that at about the end of the sixth grade the pupils be divided, honestly and scientifically, into two groups. One group can be encouraged to continue and prepare for entrance into high school. The other group, some of whom will be mentally subnormal, should be provided with "a broadened grammar-school grade of work, usually with a trade or vocational emphasis." For the second group, both high school and college must be considered, despite our dogma of democracy in education, completely barred.

If the advantages of this plan are obvious, so too are the difficulties of introducing it into a tax-supported system of schools. Blind to the interests of their children, parents who insist on high school and college for their offspring, strongly resent any attempts at sifting and classification. What they desire is the regimentation of education, the "educational goosestep," and that is what they are getting now, along with high schools and colleges through which any boy or girl not actually feeble-minded

can pass with credit, if not with distinction. But the real remedy for our educational ills lies in plain recognition of the truth that democracy in education is impossible in a world in which men differ in intellectual capacity and needs, and in the will to acquire wisdom.

What we need, first of all [writes Dr. Pritchett] is a return to that ideal of teaching which shall make for simplicity, sincerity, and thoroughness. The acquiring of a sound education lies in training the habits and powers of the mind. This is to be begun by learning a few subjects thoroughly, not by sampling many subjects. The attempt to equalize education throughout the Union would mean a continuation of the process of educational inflation in which the true aims of education are either lost or obscured.

In other terms, what we need most is a return, in principles and spirit if not in actual detail, to the schools our grandparents knew.

Sociology

The Automobile Strike

JOHN WILTBYE

THE best thing about the strike of the automobile workers in Detroit is that there was no strike. I do not know whether it is proper to refer to the threat of the workers to strike as a *felix culpa*, but the results were happy, since as President Roosevelt has stated, the agreement reached by the employers and the workers "is a complete answer to those critics who have asserted that managers and employes cannot cooperate for the public good without domination by selfish interest." And in the President's hope that the settlement provides the "framework for a new structure of industrial relations," and is the charting of "a new course in social engineering in the United States," we all heartily join.

The lifting of this strike is like the lifting of a heavy cloud that threatened ruin and devastation. As was observed editorially in this Review last week, our escape from this economic depression depended in very large measure upon a peaceful settlement of the issues presented with vigor by both workers and employers at Detroit. A strike would not only have stopped the wheels in every automobile factory in Detroit and the subsidiary manufacturing centers, but would have spread to hundreds of accessory plants, and would have registered its effects on the steel, lumber, glass, and paint industries, and upon the railroads. Had the strike been one of long continuance, it would have brought the entire country to the verge of industrial and economic chaos.

No small credit, therefore, is due to the President for insisting upon a conference, and to the respective representatives of the workers and employers for their willingness to meet and to make concessions. It is probably not too much to say that the fortunes of the whole Recovery plan depended upon a peaceful solution of the questions discussed. When the agreement was signed, the Administration won the most significant victory of the campaign.

For the sake of the record, and for reference in future discussions, it will be useful to outline the main points

of the agreement, as they appear in the statement issued by the President. The statement begins with the President's interpretation of the famous section 7a of the Recovery Act. In view of Senator Wagner's pending bill, it is interesting to note that, according to the President, the section clearly means first, that employes have the right to organize into a group or groups, and next, that such group or groups can choose their representatives who *must* be received by the employers. The President also holds that under this section discrimination against employes because of labor affiliations, "or for any other unfair or unjust reason is barred." Then follow the details of the principles on which the contestants agree.

1. The employers agree to bargain collectively with the freely chosen representatives of the groups, and not to discriminate in any way against any employe because of his labor affiliations.

2. If there is more than one group, each bargaining committee shall have total membership pro rata to the number of men each member represents. This clause, which specifically recognizes minority groups, may occasion serious difficulty. To use the language of Senator Wagner, explaining his bill in the *New York Times* for March 11, such recognition might permit unscrupulous employers "to divide employes against themselves by dealing with innumerable small groups, or with individuals." In the supposition that half the workers form a union affiliated with the A.F.L., and forty per cent a genuine employe-representation group, while ten per cent maintain an attitude of a plague on both your houses, "unscrupulous" employers will be at an advantage in pitting one group against another. For this reason, Senator Wagner provided in his bill for representation by the majority group alone in dealing with the employer, and the National Labor Board has always followed this rule.

3. The Government is to set up a board in Detroit to pass on all questions of representation, discharge, and discrimination. The board is responsible to the President of the United States, and its decisions are to be final and binding on employer and employe. It will be composed of a labor representative, an industrial representative, and a neutral. In the text of the President's statement, nothing is said as to how the third representative is to be chosen. The board will have access to all payrolls, and to lists of "claimed employe representation." Unless the President specifically orders it, no disclosure of any information thus obtained will be made.

4. The Government favors no particular union or form of employe organization or representation. "The Government's only duty is to secure absolute and uninfluenced freedom of choice, without coercion, restraint, or intimidation from any source."

5. "The industry understands that in reduction or increases of force, such human relationships as married men with families shall come first, and then seniority, individual skill, and efficient service. After these factors have been considered, no greater proportion of outside union employes similarly situated shall be laid off, than of other employes. By outside union employes is under-

stood a paid-up member in good standing, or anyone legally obligated to pay up. An appeal shall lie in case of dispute on principles of paragraph 5 to the Board of three."

The President's statement ends with a warning, courteous but unmistakable. All parties are expected to "observe the same ethical and moral responsibilities, even though they are not specifically prescribed by the statute." That was about as plain a statement from the President as could be expected, and if it is heeded, we shall have no more industrial wars. Indeed, as the Rev. Ignatius Cox, S.J., of Fordham University, said in his Palm Sunday sermon at St. Ignatius Church, New York, all plans for stabilizing industry will be futile "unless man is himself stabilized in the God Who made him, and for Whom he is made."

It is certainly true, as the President observes, that "in actual practice details and machinery . . . will have to be worked out on the basis of common sense and justice." With even a minimum of good will on both sides that should be accomplished without great difficulty. Who won this fight? That is a foolish question, and I observe that no one is claiming a victory. But on the whole I think the public won it, with second honors to President Roosevelt. One other question, however, puzzled me. Where could a "neutral" be found for the third member of the Board? The President solved that difficulty by appointing Dr. Leo Wolman. Dr. Wolman's differences with the A. F. L. on the vertical union will be worth watching, but his ability is unquestioned.

OUR LADY'S EASTER

God's Holy are astir, picking blooms for her,
Madonna of the Springtime, lovelier than aureate light.
Agnes gives blue violets, Stephen gay larkspur,
Magdalene a rose born red, blanchd in her tears to white.

Catherine gathers jasmine, Theresa lilies rare,
Michael twines brave laurel, Cecilia mignonette,
And oh, Christ's understanding smile! as John brings there
A sprig of rosemary—for her heart cannot forget.

MARIE DUFF.

WINTER NIGHT

There may be some who like to sit
Beside the hearth where red flames slit
In tongues of fire that lick the walls.
There may be some, when evening falls,
Who like to dream, and sleep, and doze
Alone; but I am one of those
Who see the moon rise high, and go
Down through the valleys tracking snow.

I follow stars and, standing still,
Watch the brown deer, below the hill,
Moving along where snow drifts glisten.
When he has slipped from sight I listen
For the high winds that strike my face
And, blowing snow-clouds, leave no trace
Of deer. Others may find delight
Beside the hearth. I choose the night
And walk along its snowy track
Holding a star to lead me back.

RAYMOND KRESENSKY.

With Scrip and Staff

SPEAKING of hasenpfeffer. There is a rightness and a wrongness in hasenpfeffer. According to the happy Mr. Merringer, as interviewed by an army of reporters, "Use cotton-tail rabbits. Chop meat into quarters. Put meat into pickling and leave for three days. Cut onions in small pieces and put them in pan until they are golden brown. Add flour." Then you are one-third through. For the rest consult approved cook books. Nothing is said about the consent of the rabbits. That, I presume, may be obtained from their parents or guardians, if they are under age. For the rightness, add a tip in the form of a winning ticket to the Irish Sweepstakes as a garnishment; and, like Mrs. Merringer, you may be in by \$153,000. And, as Mrs. Anderson said, when Delaneige brought her \$75,000, you will say: "That's nice." Many good things from hasenpfeffer.

If the recipe is sought for putting human beings in pickle, there is also a rightness. The recipe must be complete. Nothing nice will come from unbalanced ingredients. Writing in the *Christian Century* for March 21, the Rev. John Haynes Holmes presents a dish of "first-hand evidence" of what the Nazis have done. "We know with a certainty and a fulness which make the Hitler regime the most terrifying experience since the World War itself," says Dr. Holmes. And he has six types of sources to draw from. But does he make his case when he refuses to admit the force of evidence for other cruelties save those of the Nazis? Will that strengthen his hasenpfeffer? Or will it not imply that the wickedness of the Nazis can be shown up only on condition that other culprits are whitewashed? It is a weak recipe.

LET us note Dr. Holmes' sources, none of which I venture to doubt.

1. Refugees have been "escaping from Germany, as from a burning building, at the rate of 10,000 a month." This is an appalling fact; and appeals to our Christian instincts and charity. But over a million refugees left Soviet Russia; and many millions more would be pouring out now if they were given a chance. Is there not "awful significance" in that fact also?

2. Personal narratives. "I have refused to believe the worst of the anti-bolshevik yarns," says Dr. Holmes, "because I have yet to see a nationalized woman or a butchered priest. But I have seen with my own eyes and touched with my own hands some victims of Hitler's troopers." Transmitting the "straw man" of the "nationalized women," we may ask if there are not, from Msgr. Budkiewicz down, irrefragable testimonials of such Soviet cruelty? The narrative of the death of the Orthodox Archbishop Macarios, as related in the *Living Church* for March 17, 1934, is circumstantial enough to satisfy anyone. True, the Archbishop was not "butchered." He would have thanked God if he could have been. He was simply left to rot to death in the OGPU prison.

3. "Nazi data—documents, books, literature. . . . By literature I mean Hitler's 'Mein Kampf,' Rosenberg's 'The Myth of the Twentieth Century,' Graf von Reventlow's organ *Reichwart*, and speeches by Hitler and other leaders." But if the documentary evidence of the Bolshevik state of mind, speeches of leaders, works on revolutionary ideals, and numberless "State papers" is incredible, why not the German evidence?

4. "Books about Germany written by trusted scholars and trained observers. . . . The most valuable and important of these books is Prof. Calvin B. Hoover's 'Germany Enters the Third Reich.' This volume is objective, good tempered, moderate, impartial, authoritative, and utterly damning." Similar books are written about Russia; only under much greater difficulties. One of them is by the same Professor Hoover; who remarks on page 101 of his "Economic Life of Soviet Russia":

All the colonists with whom the writer talked emphasized the economic factors much more than the religious. They felt that they were like rats in a trap, with economic destruction certain. . . . Since they were not to be permitted to farm individually, and since every effort to build up an efficiently operated kolkhoz met with resistance, they saw themselves condemned to a radical degradation in their standard of life. Although some of them were permitted to leave Russia, others were forcibly returned to Siberia, and all other German peasants were forbidden to come to Moscow or to attempt to leave the country.

5. "First-hand dispatches of newspaper correspondents, whom I know personally. . . . In this German cataclysm, truth has been told right along in day by day reports from those who have seen with their own eyes and heard with their own ears." If correspondents did that in Russia they would be expelled. But even with that handicap, Dr. Holmes would have found plenty if he had followed the correspondents who occasionally, like Ralph Barnes or Alice Hughes, have been able to get a few of the less laudatory facts across; or had compared the "day-by-day" utterances of the Soviet spokesman, Walter Duranty.

6. "First-hand accounts of impartial visitors and observers." Dr. Holmes' argument works both ways. Visiting Russia and reporting impartially is not approved of. Where it has occurred, it has been through extraordinary effort. But such observation has been made. The Pilgrim has met such "visitors and observers"; talked to them face to face; heard what they have seen and heard. And a few have found their way into print, as Will Durant, Charles and Louis O'Malley, and others.

Dr. Holmes pleads for the German refugees. Again I ask: Is it fair to the refugees, if—and since—they need our help, to link up their case to a reluctance to acknowledge kindred facts, just because these facts are unwelcome?

BETTER educational recipes might be served up today if we were more posted on what has been done in the past. A recently published booklet by C. J. Magnan, entitled "L'Instruction Publique dans la Province de Québec" (Quebec: 79, Chemin Sainte-Foy), tells us that as early as 1635 education was established in Quebec, and

by the end of the seventeenth century there was a small army of elementary and higher schools for both boys and girls: schools of mathematics and hydrography; vocational schools (*Arts et Métiers*), etc. Today in Quebec there are 7,853 Catholic schools; 711 Protestant schools; 581,645 Catholic pupils, 85,236 Protestant pupils; 23,151 Catholic teachers, 3,474 Protestant teachers. Respect is paid to the religious convictions of Jewish children, who suffer no reduction of merits by absenting themselves upon the Jewish holidays.

THE PILGRIM.

Literature

Some Good Recent Biographies

JOSEPH J. REILLY

"THE biographical part of literature," said the redoubtable Dr. Johnson, "is what I love most." Now that biography has freed itself from the incubus of fiction and recovered its self-respect, many of us will re-echo the Great Cham's sentiment. The past few months have seen the publication of some excellent examples of the art, worthy in subject, scholarship, skill, and—significant reaction from the Stracheyan mood—in sympathy.

In "The Life and Friendships of Dean Swift," Stephen Gwynn has turned, like Shane Leslie in 1928 and Carl Van Doren in 1930, to that enigmatic figure whose writings are neglected, but whose personality refuses to be forgotten.

The ironies of Swift's life are striking. Though born in Ireland and fated to pass there most of his mature life, he regarded the country as a social and intellectual Siberia; with no kindly feeling for Catholicism, he became an intimate of the poet Pope and a fiery assailant of that English domination of which Irish Catholics were the victims. A man's man to the point of seeming misogyny, he inspired a deep affection in three women, the names of two of whom, in death no less than in life, became indissolubly linked with his own.

The facts of his middle and later years through his own letters and journals, through his relations with the Tory leaders, St. John and Harley, and through his fame as Dean of St. Patrick's, have long been a public record, but certain phases of his relations with Esther Johnson and Esther Vanhomrigh (Stella and Vanessa) are still shrouded in mystery. In praise of each he wrote poems, but he could treat Vanessa with furious and infuriating disdain, and when Stella, dying, asked him to acknowledge her as his wife, he could leave the room without a word and never return. Though close in money matters, he was an extraordinarily generous friend; and though a man of the world, living among time servers and double dealers, he held fast to almost Quixotic loyalties. His mind, which pierced deep into the very core of life, gave way at the end, and for the last three years before his death he paced his room ten hours a day with savage restlessness, eating by snatches the food set out for him. Finally, though his "Gulliver's Travels" was intended to be the most devastating satire ever produced, it missed fire by its very inhumanity and sank to the level of a nursery classic adorned with gaudy pictures.

The concern of Father J. Elliot Ross in his thoughtful and candid "John Henry Newman" is not with fresh facts but with fresh emphasis, for he presents the great Oratorian in the light of his seeming failures and their transformation into victories. In every instance, the failure occurred in some matter in which Newman's concern was vital, his aims high, his hopes keen, and in which his immediate success would have been momentous. Father Ross writes: "Newman had five great failures in his career, any one of which would have wrecked a man of less determination."

First, Newman, disowned after "Tract XC" by the Anglican authorities, "failed to reconcile the Anglican position with ancient Catholicism"; secondly, he failed in his Catholic University of Dublin enterprise, because "the Irish Bishops would not or could not give him the necessary support"; thirdly, he failed in the project, assigned him by Wiseman, of producing an English translation of the Scriptures; fourthly, he had to abandon the editorship of the *Rambler*, and so failed to realize his dream of transforming that periodical into a magazine of international influence in whose pages the Church would find its most brilliant, penetrating, and persuasive apologists; fifthly, he failed in his attempt to establish a Catholic intellectual center at Oxford.

This is a depressing record as it stands, but Father Ross hastens to complete it by stating in what sense these failures were turned to victories. The "Catholicizing movement persisted without its leader, and today the Anglo-Catholics are stronger than ever before." The Irish Free State has salvaged the idea so close to Newman's heart, and it now has in Dublin "a National University that is practically Catholic." The translation of the Scriptures has won through, for the "Westminster Version has completed the New Testament and is going steadily on." Newman's conviction that there was a place in English Catholic life for a magazine of authority and influence was vindicated by what the *Dublin Review* became in the hands of Newman's biographer, Wilfrid Ward. Finally, Newman's Oxford dream, far from perishing, has been realized beyond his more adventurous hopes: "Today the Jesuits, Benedictines, Dominicans, and other religious communities are in Oxford with the full approval of Rome. Mass is said daily in nearly two dozen places," and in a very real sense the great old university is a center of Catholic intellectual life. It was an essential element of Newman's greatness that he out-visioned his contemporaries; it was unjust but inevitable that he should have to pay the penalty.

The Chancellor of Henry VIII, of whom Daniel Sargent gives a grave and careful account in "Thomas More," has exercised a fascination over men in all ages. Even the imperturbable Addison, the voice of an unemotional day, paid tribute to "the cheerfulness of More's temper and the sanctity of his life and manners." The aura of romance has gathered about his name, and yet he was the least romantic of men. He became a lawyer from no inner urge, but at the bidding of his father; he gave up the woman he loved and, "of a certain pity," says Roper,

espoused her older sister; two months after her death, when he sought a mistress for his home and a mother for his children, he married a widow who possessed neither intellectuality, charm, nor—most pertinent desideratum—humor. In the service of the merchants of London and of the king he insisted that his prerogatives be granted and his worth recognized; when the king was writing his "Defence of the Seven Sacraments," More cautioned him against going too far "in associating the spiritual Preëminence of the Pope with his Temporal prerogatives"; and when he decided to resign the chancellorship, it was on the very unromantic ground that his health was poor. Even at the last, when, his trial for "treason" over and his condemnation pronounced, he made his superb declaration of faith, he acted on no romantic impulse, but at the behest of that most actual of things, his conscience, which was to him as to Newman, the voice of that most actual of Beings, his God. As surely as the will of the king was no shadowy fiction, so, but infinitely more surely, the will of God was a certainty and, once known, imperative in its claims for complete acquiescence. How complete that acquiescence proved to be, the scaffold to which he "merely" went to his death has borne immemorial testimony.

More personified that prudence which never descends to pusillanimity, but can be transformed into a Divine recklessness which yields all. He was eager of mind and joyous of soul; he knew his own worth—as every genius does—but he walked beneath the admiring gaze of men with simplicity, dignity, and humbleness of heart. Despite the distractions of his difficult days, he kept "the last four things" so closely in his thoughts that they became his familiars, bringing Heaven near and reducing earth and its concerns to such stuff as dreams.

In writing "Junípero Serra," Agnes Repplier has turned again to a field utterly different from that wherein she made her earlier reputation but one in which she has already scored with her "Père Marquette" and "Mère Marie of the Ursulines." Here, as in the two earlier studies, she reveals a perfect sympathy with her subject and with the dynamic faith which was his life, and she salts her narrative with homely incidents and savorful humor. She remembers Newman's protest against those biographers who "eliminated every spark of humanity from the profoundly human servants of God," and it is an important part of her secret that she never commits that mistake.

Into that paradise which was lower California in 1769, a Spanish expedition made its toilsome way, bent on consolidating shadowy claims to empire in the interest of the king and on winning the natives to the Faith. With that little force went Fray Junípero Serra, a Spaniard born, who crossed the seas and spent a brief time in Mexico City where, with a touch of Savonarola-like asceticism, he rebuked the fashionable ladies for taking coffee in church and publicly scourged himself in the pulpit. He was slight of build and afflicted with weak eyes, a malady of the chest, and lameness, but his was the stuff of which pioneers, saints, and martyrs are made. He never knew but one hunger, the hunger for souls;

he seemed oblivious of pain and fatigue; he felt an unwearying indulgence toward the countless petty depredations of the Indians; he bore with amazing patience the intrusions of the jealous and purblind busybodies in whose incompetent hands the crown too fatally often intrusted civil and military authority. When soldiers lost their courage he kept his; when administrators were tempted to ways of folly, he counseled wisdom; when his own priests lost heart, his unfaltering faith revived their drooping spirits. In that frail body subjugated by an iron will, practical sense and a passionate other-worldliness dwelt together in amicable and efficient union.

Of course his desires outran his accomplishment, for his desires were infinite like his faith, but he did great things for Spain and greater things for God, as seven flourishing missions and thousands of converted "Gentiles" bore witness. When at long last rest came, it was the rest of death, unshadowed by fear. His worn old face was relaxed and peaceful, and "clasped in his arms was the wooden cross he had brought from Palma, and from which he had never parted."

REVIEWS

Jesus the Unknown. By DMITRI MEREJKOWSKI. Translated by H. CHROUSCHOFF MATHESON. New York: Charles Scribner's Sons. \$2.75.

This book is a reverent mixture of fact, pseudo-mystical interpretation, and imagination. Backed up with an array of footnotes that covers a wide array of authors from the Bible itself through the Talmud, apocrypha, Patristic writings, modern and ancient commentators, of every shade of belief and unbelief, the author tries to read from the life of Christ the "secret," the "unknown," the "hidden." His sincerity, and his evident love for Our Lord, though written large over each page, do not insure him accuracy. It is difficult to make his declaration of Our Lord's strict Divinity conform with much that he says and much more that he implies. His conviction that Jesus became the Christ is in line with the doctrine of the progressive development of the Messianic consciousness which has obtained such vogue among non-Catholic Christographers. With all his learning he makes the unpardonable mistake (pp. 230, 438, n. 4) of confusing the Immaculate Conception with the Virgin Birth. The haze of pseudo-mystical interpretation so beclouds the story that it becomes positively annoying just there where one has been led to look for accurate history. To the Scriptural scholar this book will be tantalizing; to the ordinary reader its melange of truth, near-truth, and error renders it impossible to be read discriminately.

F. P. LEB.

The Jesuits and the Popish Plot. By M. V. HAY. London: Kegan Paul. 10/6.

This historical work is as exciting as a detective novel and as sensational as an eight-column streamer on the front page. It is the story of Dr. John Sergeant, who was a prominent Catholic priest during Penal Days in England and one of the most respected hitherto. One of the staunchest defenders of the Church in the controversies of the time, he strongly espoused the Gallican position of a section of the secular clergy, and conceived a bitter hatred of the Jesuits when this position was attacked by them and when one of his books was delated to the Inquisition by Archbishop Peter Talbot of Dublin, who had been a Jesuit but had been expelled from the Order for engaging in political activities. After five Jesuits had been hanged for alleged treason in the infamous Titus Oates Plot, Dr. Sergeant suddenly appears before the Privy Council attacking the memory of one of them and defending his

execution. Thereafter his name appears on a Government pay sheet for many years as receiving a subsidy of £5 a week, along with Titus Oates and Israel Tonge, the ostensible discoverers of the "plot." But Major Hay has also discovered that an anonymous anti-Jesuit pamphlet published at the height of the persecution was written by Dr. Sergeant. Moreover, one of the first to be arrested had been Archbishop Talbot, and Dr. Sergeant has been revealed as having written him a blackmailing letter accusing him of plotting with the Jesuits, and threatening him with prosecution. Thus out of the mists of history Major Hay has woven a web of circumstances, closely knit and keenly argued, to show that it was indeed true, as the Jesuit Provincial had heard but disbelieved, that Titus Oates had only hatched out the egg that had been laid by Dr. Sergeant, who had only wished to drive the Jesuits out of England, and had never really intended that his designs would end by the fiercest persecution of all, though to the end he himself enjoyed an uncanny protection from the Government. Incidentally the author has at last proved the unreliability of Dodd and Tierney, historians of the English Catholic Church, the former of whom is revealed as a friend of Sergeant and suppressing the evidence against him, which he must have known.

W. P.

Gonzalo de Tapia. By W. EUGENE SHIELS, S.J., Ph.D. New York: The United States Catholic Historical Society.

Whether your interest in the Jesuits is great or small, hostile or friendly, you will meet with revelation after revelation in this latest selection for its "Monograph Series" by the United States Catholic Historical Society. Here is a work by a ripe scholar and, rarer still, a Ph.D. who possesses imagination and a competent pen. Against an amazing background that holds in its perspective the Jesuit Order in its golden age and the whole of North America, Father Shiels outlines the story of Tapia, the brilliant, young Spanish Jesuit who, after serving as the spearhead of the most successful missionary campaign ever waged in the New World, achieved his desire of martyrdom at the hands of his savage flock. San Felipe, the first permanent mission that Tapia founded in Sinaloa in 1591, became the "Mother-Mission" of both Americas, and so fruitful that five years before Harvard College was opened "to the education of English and Indian youth," already it had garnered more than 300,000 Indian souls. The foundation of the mission system that Tapia laid was afterwards built upon by Kino and Salvatierra and brought to completion by Serra in the long chain of missions that eventually extended north to beyond San Francisco. After several years of research under the guidance of Dr. Herbert E. Bolton—all painstakingly documented, sifted, evaluated—Father Shiels has produced "the first biography of Tapia since the lost account of Ramirez, written in the sixteenth century." This is not only a valuable contribution to historical biography, but its scenes and characters are so vividly presented that the reader once again rides with the procession of *conquistadores de Dios* and their copper-skinned neophytes along the *Camino Real*.

D. B.

Queen Elizabeth. By J. E. NEALE. New York: Harcourt, Brace and Company. \$3.75.

Appearing opportunely at the fourth centenary of the birth of Elizabeth, Mr. Neale's "Queen Elizabeth" is a witty and readable study of Elizabeth as Queen, and of London as the scene of her pageantry and all-too-frequent treachery. It is to be regretted that the author, Professor of History in the University of London, in his desire to make of the volume a "popular" biography has omitted "the elaborate scaffolding of documentary authority used in the construction of this book." The omission, no doubt, makes the work more readable to his lay public, but detracts from the historical authenticity of many of his findings. Nearly a third of the volume is taken up with the Queen's relations with Mary, Queen of Scots. Neale feels, and rightly so, that this episode is the key to the real character of Elizabeth. While granting to

Elizabeth all of the vices of selfishness, dissimulation, and procrastination, the author is inclined to justify her condemnation of Mary on the evidence of the Casket Letters, documents whose authenticity is extremely doubtful. However, despite Neale's insistence upon the many indiscretions of the Scottish Queen, she emerges from his book still the appealing figure that history and tradition have made of her. The author is undoubtedly awed by the magnificence of his subject as the foremost statesman of her time, but frankly admits her treachery and vacillation, her insincerity and calculated deceptions; but he attributes these more to political necessity than to weakness of character. His descriptions of her court and of her courtiers are colorful and exciting. It is only to be regretted that in his eagerness to draw new conclusions he has weakened their importance by withdrawing from the public the tools of what must have been historical research of wide scope. Popular interest in the Tudor period will be stimulated by this work.

J. S. R.

BOOKS AND AUTHORS

For English Teachers.—Interesting discussion of the problems confronting teachers of English will be found in the text by Howard Francis Seely of Ohio State University "On Teaching English" (American Book Company, \$1.60). Attitudes and practices of the past are severely scrutinized, suggestive plans and materials given, with special stress on oral composition.

Catholics will not recommend such books as "Understanding and Writing" (Harcourt, Brace, \$1.50), edited by G. C. Clancy, though the book is attractively prepared. The selections of essays are grouped under inspiring headings but they are taken from authors who favor uncontrolled liberalism of view in most cases, and with few exceptions put science and materialism above religion and Revelation.

Those who try to teach poetry will be grateful to H. Augustus Miller, Jr., for his helpful introductory book "Creative Writing of Verse" (American Book Company), which he terms "a constructive Study of Poetry." The common forms are analyzed, the subject matter is studied for its story, moral, originality, and practical exercises are frequent.

All interested in the problem of "elementary" English will do well to examine the splendid series "Essentials of Elementary English" (Schwartz, Kerwin, and Fauss, New York), prepared by the Sisters of St. Dominic of Brooklyn. Catholics have never been convinced that the overthrow of formal grammar has improved the students' power to read or write, and it will gladden many to find the great fundamentals so well presented with all necessary care to preserve the best of modern pedagogy and child psychology. The books are perfect samples of the printing art.

With the Traveler.—John J. O'Connor, who is already known to the readers of AMERICA, traveled throughout Ireland some years ago. The happenings, and his reflections on his journeys, appear in the nicely bound and attractive little volume, "Twenty-five in Ireland" (Brent Knold Press, New York, \$2.50). This was Mr. O'Connor's first visit to Ireland, and he made the most of the time he had at his disposal. He saw everything with a fresh and much interested eye, and wrote very pleasantly of what he had seen. O. H. Jahn's decorations also add considerably to the charm of Mr. O'Connor's book.

"Fiddler of Lourdes" (Burns, Oates, and Washbourne, 3/6), by John Gibbons, is a chatty account of Lourdes and other places. It is written in a familiar, off-hand manner that sometimes obtrudes itself upon the reader but is, for the greater part, aptly suited to the author's purpose, simply to entertain. The curious and sentimental aspects of his tours are stressed; in short, this collection of tales may be summed up as the response of a dutiful journalist to his editor's request for human interest material, humorous and engaging but necessarily ephemeral.

To all lovers of nature, and more particularly to all lovers of the West, the handy little volume, "The California Deserts" (Stan-

ford University Press, \$2.00), by Edmund C. Jaeger, will bring pleasure and instruction. Its sub-title is "A Visitor's Handbook," and its purpose is to be a guide to the study of the geography and geology, the flora and fauna of the interesting Southwest. S. Stillman Berry and Malcolm J. Rogers have collaborated on some of the chapters. The book is fresh and interesting as well as eminently instructive, for the authors are enthusiasts for their subject. The California deserts sprout 700 species of flowering plants and of these 133 are illustrated in the volume—so fertile is nature even in its desert spots.

"Incredible Land" (Liveright, \$2.50), by Basil Woon, tells where to eat, sleep, dance, and gamble in California and adjacent parts of the Southwest. A "jaunty Baedeker" perhaps, but not an understanding guide. There may be suggestions of places and customs which will refresh the memories of those who have enjoyed a trip to the far West, but the visitor is usually too absorbed in Nature's wonders to care about much that is presented here.

Helps for Preaching.—In his "Practical Hints on Preaching" (Kenedy, \$1.25) Father Aloysius Roche has written a sensible and practical handbook for beginners. After a short chapter on the motive of the preacher, in which he clarifies some well known dicta of Newman, the author treats briefly of style, simplicity, memory, voice, and other elements of preaching under sixteen headings. To these he has added working models of various kinds of pulpit oratory, including specimens of devotional and doctrinal style, gospel homily, and panegyric.

The Misses G. M. Crowfoot and Louise Baldensperger gave many an hour to the study of folklore and the use made by the common people of the plants of Palestine, and they have given out the results of their study in "From Cedar to Hyssop" (Macmillan, \$2.00). The folklore is repeated sympathetically, and the book is written with reverence. The suggestions may help the student of the Holy Land, the preacher, and the poet to add local color and the warmth of human experience to the stories of persons and places in the Bible.

Written originally to heighten devotion to the Blessed Sacrament in preparation for the Dublin Eucharistic Congress, sixteen articles by Rev. A. M. O'Neill, O.P., have been gathered from the pages of the *Irish Rosary* into a book, "The Mystery of the Eucharist" (M. H. Gill, 5/). Father O'Neill writes in a clear and easily understandable manner, touching on many of the difficulties of this great mystery, and refuting many errors that have been advanced. He is to be congratulated on his ability to handle this subject in a way so simple and so appealing.

It is consoling evidence of continued sales that a new issue of Fulton J. Sheen's "God and Intelligence In Modern Philosophy" (Longmans, Green, \$3.50) appears eight years after the book was first published. Dr. Sheen's thoughtful volume deserves wide reading and the 1933 title page proves that it is receiving its deserts.

Valuable Foreign Contributions.—To know first-hand that immortal work of wisdom, charity, and the inspiration of the Holy Ghost which has been the inspiration of Benedictinism for fourteen centuries, is certainly part of every historical or religious education. For this reason there is great value in a new translation of the Rule of St. Benedict which aims to reproduce not so much the "style" of the Founder, as his thought. This is achieved in "La Règle de Saint Benoît" (Paris, Desclée; and Maredsous, 9 fr.), by some of his French children. Great pains have been taken to provide useful headings, analytical tables, carefully noted emphasis, and other guides for the reader and lector. It is indeed a "new presentation," and one most acceptable to all lovers of the great Rule.

The need of a thoroughly scientific apologia or defense of the fundamentals of Christian Faith was never more felt than today. Hence the value of a thoroughly competent synthesis, based on the

careful study of the wide field of Latin and French apologetics, such as is offered by the Rev. Joseph Falcon, S.M., in his volume, "La Crédibilité du dogme catholique" (Paris, VI, 10 rue Jean Bart, and Lyons: Emmanuel Vitte. 38 fr. postpaid). High praise is given to the author by Father Garrigou-Lagrange, O.P., in his introduction, for the correct view of the nature of apologetics, viewed from the nature of the act of Faith. The treatment is clear, solid, and thoroughly modern in scope.

The story of the priesthood of France in the nineteenth century is growing in interest as events and conditions repeat themselves; while at the present day we can more fully appreciate the complexity and terrifying character of the obstacles against which the spiritual giants had to contend who brought about the modern reform of the clergy, or the "Catholic Restoration," as it is termed by J. Bruguerette, in his work of that title, "Le Prêtre français et la société contemporaine" (Paris, VI; P. Lethielleux. Tome I. 30 fr.), which treats in the first volume of the period 1815 to 1871. The author paints the true drama of the French clergy against the influences which influenced and conditioned its development while inspiring its zeal. There are stirring pages, such as the description of the days of the Commune; and the reader looks with anticipation to the succeeding volumes. There is an abundant bibliography.

In view of the calumnies which have been uttered in the past and still are being exploited concerning the cultural and missionary work of the Spaniards in Latin America, Father Guillermo Furlong, S.J., has rendered a valuable service in publishing his illustrated treatise of 161 pages, entitled "Los Jesuitas y la Cultura Rioplatense" (Montevideo: Urta y Corbelo). The extraordinary variety of the civilizing work of the early Jesuit missionaries in the lands drained by the Rio Plata is described in objective and strictly historical form: from map making to agriculture; from astronomy to exploration, the story is told of these men of boundless energy, resourcefulness, and zeal.

For Little Folk.—Little hands of the nursery folk will reach out appealingly for this book all their own, "Beast, Bird, and Fish: An Animal Alphabet" (Knopf. \$1.50), by Elizabeth Morrow and René d'Harnoncourt, with music by Eberhard d'Harnoncourt. Gay pictures, simple lyrics that sing themselves, and measures which the young piano student can finger out on the keyboard, teach the twenty-six letters in a unique way. The book portrays how well the authors understand the bugbear that the A, B, and C story is to every child of the baby class, and they have devised a plan to make delightful the task of the first steps in education. Not only will the little folk be charmed with their animal story told about their letters, but older heads will share in the curiosity, and hasten to turn page after page in order to see what each letter has to show for itself.

"Told Under the Blue Umbrella" (Macmillan. \$2.00) is a delightfully fresh collection of children's stories, full of the "feel of things." Sense impressions predominate; naive illustrations, colorful phrases, rhythm, descriptions of "how animals go" and the like, are the very essence of the stories. There are no fairy tales, nothing unreal. These selections are ordinary experiences of children told in an intimate, imaginative way, and with a sparkling humor which would make any youngster fairly wriggle with delight.

Books Received.—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

CHINESE, THE. K. S. Latourette. \$7.50. Macmillan.
CHURCH SYMBOLISM. F. R. Webber. \$7.50. Jansen.
DO WE WANT FASCISM? Carmen Haider. \$2.00. Day.
DOCTRINAL MISSION AND APOSTOLATE OF ST. THÉRÈSE OF LISIEUX, THE: III: THE RELIGIOUS STATE. Benedict Williamson. \$1.25. Herder.
EFFICIENCY EXPERT. Florence Converse. \$2.50. Day.
ENCYCLOPEDIA OF THE SOCIAL SCIENCES, VOL. 12. \$7.50. Macmillan.
FACTS: THE NEW CONCISE PICTORIAL ENCYCLOPEDIA. \$19.50. Doubleday, Doran.
GOSPEL ACCORDING TO SAINT MATTHEW, THE. 88 cents. Bruce.
WHILE ROME BURNS. Alexander Woolcott. \$2.75. Viking.

Arrows of Iron. An Altar in the Fields. End of an Ancient Mariner. Secret Service Operator 13.

"Arrows of Iron" (Benziger. \$1.50), by Father Henry S. Spalding, S.J., is a timely tribute in fiction to the youth of Colonial Maryland. Ralph Cumberland, whose mother has lost her life in the Reformation, sails on the Ark as a bondsman of Leonard Calvert. During the voyage he acts as secretary to Calvert and Father White. For the heroic part he plays in saving the Ark from destruction at the hands of Claiborne's henchmen, he is made a freedman. His show of prowess with the bow and arrow causes him to be matched with Long Bow, an Indian Chief. The Chief is defeated and the tribe adopts Ralph, giving him the name of "Arrows of Iron." A return to England for a few years enables him to study law and when he comes back to Maryland he is elected a member of the Assembly. Here he gives a stirring speech on freedom of worship. The book is full of intense interest splendidly told in Father Spalding's vivid and forceful style. It is a wholesome story, preserving the coloring and traditions of a precious part of our historical heritage.

In his novel "An Altar in the Fields" (Harper. \$2.50), Ludwig Lewisohn ruthlessly exposes the sheer failure of current educational tactics to prepare recruits for the stern realities of life. Completely ignorant of life's true purpose, his hero and heroine feverishly pursue the will-o'-the-wisp frivolities they have been taught to yearn for and esteem. It is only the grim and sullen lesson taught by the depression that gradually sheds a glimmer of light into their benighted intelligences. Experience finally shows them the wisdom of dissociating themselves from the evil companionship of people as illusioned as themselves, and, because of greater self-abandonment, more culpably guilty. One deeply regrets the coarseness and depravity of certain scenes and expressions indulged in by the author of this book; many of the former could have been avoided, and substitutions, or even entire omissions, could have improved the latter. The wholesome truths, however, of life's earnestness and purpose are forcefully taught.

There is rather a new method of attack in the "End of an Ancient Mariner" (Doubleday, Doran. \$2.00). G. D. H. and Margaret Cole once more have Superintendent Wilson of Scotland Yard involved, at first by accident, in as strange a mystery as he has ever faced. The new feature in the story is that the victim is known from the start, and the murderer, too. Moreover, the motive in a short time is apparent. But to prove that a crime has been committed, and to collect enough evidence to bring home the crime to the guilty party requires all the patient plodding of a Wilson. The interplay of the *dramatis personae* evolves some interesting traits in the various characters—in particular, attention might be drawn to the reaction of the step-children toward their step-father. Another point worth noting is the fact that once Scotland Yard is convinced that there has been a crime they bend the same energy in solving the death of such a worthless one as the Ancient Mariner as they would in bringing to justice the murderer of some celebrity.

Robert W. Chambers, lately deceased, leaves as his last testament to the reading world his historical romance "Secret Service Operator 13" (Appleton-Century. \$2.50). Set in the tense, thrilling background of the Civil War, this rapid, episodic story will gladden the hearts of the lovers of spy stories. Woven carefully throughout the tale is the charming love story of Gail Loveless, the Northern girl spy, and Captain Jack Gailliard, the courageous, chivalrous Southerner. Gail Loveless, an actress, entered the Union Secret Service when McClellan was opposing Lee shortly before Jeb Stuart's great cavalry raid into Pennsylvania. She performs valiant service in keeping the Union Army informed of the movements and strength of the Confederate forces. In the course of her tasks she meets and captures the heart of Jack Gailliard, the Southern spy, and falls under the suspicion of Vespasian Chancellor, Chief of Stuart's scouts. This trio, daring, danger-loving, wily, check and countercheck each other till the end of the war. All of them are finely drawn characters.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Marriage—Its Terrible Finality and Horrible Examples

To the Editor of AMERICA:

A wise man once said that arguing with a woman only results in a rearrangement of her prejudices. To attempt debate, therefore, on such a highly controversial subject as that raised in the issue of AMERICA for February 24 by Eileen Leary in "Husbands—Where?" may seem the height of folly, yet the justice of allowing the condemned Catholic unmarried man his day in court will surely not be denied.

It might be said at once that women desire marriage for the very reasons which lead men to reject it. But can it be explained why the refusal of men to offer marriage to a girl should lead her to anything but the status of feminine bachelorhood? It is most unflattering to women to say that they are irresistibly compelled either to marriage or to sin. The examples cited of girls who, being denied marriage, have taken their fun where they found it, will never inspire any man with any sentiment but one of deep thankfulness that he did not come into contact with them as possible wives. What queer logical process leads anyone to believe that this type would make an acceptable partner? It would seem more probable that it was not the pressure of economic necessity, not the selfishness of men, not the lead strings of mother, but the providence of God which prevented the infliction of this type of girl on any man as a life partner.

Throughout the article runs the writer's conviction that marriage is a state ordained to secure for women a degree of retirement from the struggle of making a living, a sort of pension awarded after a brief term of service in a class room or an office. The essential selfishness of this point of view in an article which charges this unlovely failing to men is rather surprising. The chief reasons apart from selfishness (of men—and their mothers, God help them!) which deter men from marriage are to be found in the lives of their married friends.

The wife who expects her young husband to continue the costly entertainment of courtship days after marriage, and tearfully takes it as the sure sign of deceased love if he has the foresight to trim his sails; her sister type who gladly accepts all of the benefits, but few, if any, of the burdens of marriage, and who will not sacrifice a bridge or a movie to the business of home-making; the maddening, querulous type who chides her mate with his inability to provide for her a greater degree of creature comfort, the while she empties his thin purse in an effort to maintain a front whose falsity is pitifully obvious; the girl who, regarding marriage as a goal of life, retires for a long period of repose from exertion of any kind after reaching the goal; the inept house-keeper whose greatest culinary achievement is a chocolate fudge creation "which Bill used to like so much before we got married, the big brute;" these are too often the sights that meet the eye (to say nothing of the accompanying sounds that greet the ear) of the unmarried Catholic layman. A heroic concept of duty might move a Catholic layman to ignore all this and still go forward into marriage, but very, very few men (and probably fewer women) marry from a sense of duty but from a sense of desire.

A pleasant fiction referred to by inference is that men select their wives. The uncensored biography of most married men would probably show a surprising amount of evidence to the contrary. The lips of a man, it is true, frame the words of the vital question, but what myriad stratagems, what multitudinous maneuvers were not indulged in to lead the intended up to that point! Most men would object violently to the charges made against their sex

in the article of Eileen Leary, but they could bring ample proof for a proposition which the writer—out of charity, doubtless—refrained from stating: That men in the most important choice they ever make are an incredibly, lamentably, self-deluded lot.

The naive question, "Where do you meet unmarried Catholic men?" is an easy one to answer. Men have not gone into hiding, certainly not from women. The answer, of course, is that they are to be met on every hand by any girl not a member of a cloistered Order. The more important question to my mind (and I leave its answer to better, brighter minds) is this: How does a Catholic girl wishing to get married acquire those qualities—apart from physical beauty which is largely sheer accident—which will make some unattached Catholic man desire to have her as a life partner?

To look upon marriage as an opportunity for escape from responsibility seems to be the chief error in the viewpoint of Catholic women. They realize that above all other women in the world they are secure in maintaining their conquest, once it is made. The Church that lost an empire to protect the sacred bond of one marriage will throw its protection about the twentieth-century girl, once the catch is landed, no matter how badly she may cook, how wastefully manage the household affairs, how utterly unfit she may be in every way for the career of marriage. With the thought of the terrible finality of marriage in his mind, with any number of more or less horrible examples of unhappiness before his eyes, can anyone wonder why the unmarried Catholic layman hesitates for a long time before taking this step?

Cleveland.

L. S. C.

Are We "Roman" Catholics?

To the Editor of AMERICA:

Anent the determined effort to fasten upon us the term *Roman* Catholic, one is reminded of the story of Mr. Dooley, who, on being asked if he was a Roman Catholic, said with surprise, "A what?" When the question had been repeated, he replied: "No, thank God. I am a Chicago Catholic."

The only Catholics who can rightly be called *Roman* in the sense intended are those who belong to the diocese of Rome.

An Episcopalian lady once remarked that our very use of the term *Roman* was an admission that there were Catholics who are not Roman. I asked her if the expression *Holy Catholic Church* in the Apostles' Creed was an admission that there was a Catholic Church which was not holy.

Adrian Fortescue pointed out that there was a sense in which we might be spoken of as Roman which yet could not be applied to the members of the Uniat Eastern churches; as belonging to the Western patriarchate. We also follow the Roman rite in our liturgy. Yet the Eastern Uniates are as truly Catholic as ourselves in that they give allegiance to the Bishop of Rome as the supreme Head of all Christians.

In the United States those who are most eager to attach the term *Roman* to Catholics are the members of the Episcopal Church. This seems somewhat of a blunder when one remembers that the official title of their church is "The Protestant Episcopal Church in the United States of America." Apparently, their forebears who chose this name made no Catholic pretensions. It would be so easy for a Catholic who did not wish to be kind to reply to the question: "Are you a Roman Catholic?" by asking in turn: "And you are a 'Protestant Episcopalian,' are you not?"

Names have indeed their importance, but it is strange that people think more about names than about things. It is the thing signified that matters. Methodists call certain officials among their clergy "bishops," yet no one thinks of them as bishops in the sense which Christian history has given to the name.

Lincoln once asked: "If you were to call a dog's tail a leg, could you then say that a dog has five legs?" And he answered his own question by saying: "Not at all. Calling a tail a leg doesn't make it a leg!"

Sherburne, N. Y.

RAYMOND P. LAWRENCE.

Chronicle

Home News.—Through the intervention of President Roosevelt, a strike in the automobile industry was averted on March 25. After conferences with the workers and employers, an agreement was reached satisfactory to both. The terms guarantee the right of collective bargaining, stating that employees have the right to organize into a group or groups, and provided for an impartial board to be set up by the NRA. On March 27, President Roosevelt named Dr. Leo Wolman as the impartial member of the board, with Richard Byrd representing labor and Nicholas Kelley representing the employers. Joseph B. Eastman, representing the President in the wage controversy between the railroad management and the employees, had not been able to arbitrate the differences. Mr. Eastman presented the labor representatives with a management proposal to continue the present ten-per-cent deduction from basic rates for six months after its present expiration, and to raise present low wages of certain classes of workers. This was rejected by labor on March 24. On March 22, the Senate and House, without record votes, adopted the conference report on the Vinson-Trammel naval bill. It was then sent to the President, who signed it on March 27. The bill authorized the construction of sufficient ships to bring the Navy by 1939 up to the strength authorized in the London naval treaty of 1930, but made no appropriation for actual construction. The Senate on March 22 approved the Tydings-McDuffie bill, providing for Philippine independence in ten to twelve years. The President signed it on March 24. A revised air-mail bill was introduced in the Senate on March 23. On March 27, it was announced that the air mails would be returned to private operators as soon as possible. Postmaster General Farley stated that bids would be asked for operating the mail for a temporary period, pending enactment of the revised bill. In identical letters to the chairmen of the Congressional committees considering the stock-exchange bill, President Roosevelt on March 26 asked for regulation with "teeth in it." He drew attention to the "highly organized drive" against an effective bill, and asked for margin requirements so high that speculation "as it exists today" would be drastically curtailed, with the Government having wide enough supervision powers to correct such abuses as might arise. On March 27, the President left Washington for a week of fishing off the Florida coast. Before leaving, he vetoed the Independent Offices Appropriation bill, which contained sharp increases in veterans' benefits. In his veto message, he said there were several reasons for disapproving the bill; also that the bill exceeded the budget estimates by \$228,000,000, yet Congress had not provided funds by additional taxation. On March 28, after several hours of bitter debate, the Senate followed the action of the House of Representatives and voted 63 to 27 to override President Roosevelt's veto. This was three more than the two-thirds majority required.

Puerto Rico Asks Autonomy.—A resolution asking full Statehood for Puerto Rico was recently introduced by Speaker Garcia Mendez of the Puerto Rican House of Representatives. The resolution made a demand upon the United States Congress for immediate and full autonomy. Pending the grant of Statehood by Congress, it demanded temporary autonomy, including an elective Governor and the right to amend tariff laws affecting the Island on food-stuffs and basic supplies. The resolution asserted the Puerto Rican people had always aspired to the fulfilment of the American principle that all peoples have a right to determine their own destiny and that Statehood meets that desire. Prof. Clemente Pereda, of the University of Puerto Rico, began on March 24 a seven-day hunger strike as a protest against the project of Statehood.

Philippine Freedom Bill Hailed.—With the blowing of whistles and the ringing of bells Manila greeted the news of President Roosevelt's signing of the Philippine Independence Bill on March 25. The Tydings-McDuffie bill, as the new measure was called, promised independence for the Philippines in ten to twelve years. Political leaders in Manila and the members of the Philippine Independence Mission in Washington immediately announced that the new bill would be accepted on May 1 by their Legislature. The new measure provided for the abandonment of all United States Army posts as soon as a temporary autonomous government had been set up, and for negotiation then concerning the future of United States naval bases.

Soviet Entry Into League.—Reports from Geneva indicated that the Soviet Government was seriously considering entry into the League of Nations. Talks to this effect had been pushed by Louis Barthou, French Foreign Minister, and were thought to have had effect. The possibility of Russia's adherence to the League would form a restraining influence upon Germany and Japan. As a minimum condition the Soviet Government required that it be given a permanent seat in the League Council, and that it be expressly invited to join. The British attitude towards Russia's entrance was unknown.

Spring Activities in Russia.—Optimistic reports were sent of the progress of agriculture and industry in Russia. Spring sowing was favored by warm, sunny weather. The Turcomen sowing program had actually been exceeded. Collective farms in the Ukraine were said to have sown 1,235,000 acres by March 20, or sixty per cent of the extra-early and early programs. The previous year only a few hundred acres had been sown to the same date. Production in Soviet industry showed a marked increase in the first quarter of 1934 as compared with last year, although the March figures were as yet incomplete. Advance was shown in coal, oil, pig iron, steel, rolled iron, iron ore, sulphuric acid, and superphosphates. Non-ferrous metallurgy, however, was running within only seventy per cent of the program. Severe criticisms were current of the housing, food, and supply system. Owing to bureaucratic methods the central depots were choked

with goods, while the retail stores were empty. The trading system between the collective farms and the villages was being developed. The central problem, in the opinion of Joseph Stalin, Soviet dictator, was that of technique.

French Fears of Civil War.—In a speech broadcast to the nation, President Doumergue warned France of the danger of financial collapse and civil war and insisted that the latter would certainly bring about foreign invasion. He stated that the franc would be kept "sound," that governmental expenses would be cut by radically reducing the great number of public employes, and that strict justice would be meted out to the guilty parties in the Stavisky scandals. Meanwhile the Veterans Federation by an overwhelming vote decided to take a hand in politics for the first time in order to bring about reforms in government and "to assure the predominance of the general interest over private interests." No specific plans were adopted, but it was expected that the veterans would reject any policy of violence, would pledge allegiance to the Republican regime, demand the dissolution of Parliament, and then insist upon the country having a strong and stable executive. The testimony heard by the riots-investigation committee was so alarming that the committee called upon the Government to exercise police repression. So many charges of arming and counter-arming were made by opposing Right and Left witnesses that the committee predicted bloody clashes and certain civil war unless both sides were immediately disarmed. Public indignation over the Stavisky scandal and the fruitless police attempts to solve the Prince murder continued to grow. Freemasonry was being denounced in all quarters of the nation as being responsible for most of France's recent troubles.

French Reply on Disarmament.—The reply by the French Government to the British memorandum on disarmament of January 29 was made public by the French Embassy in Washington on March 23. The French called attention, as usual, to the reductions they had already made in military service, effectives, and budget, and reiterated their stand that they contemplated reduction of armaments allowing the realization of equality of rights in a regime of security. If they accepted the German claims for a regular army of 300,000 men, as offered, it would result in "the destruction of the principles of the Covenant of the League of Nations and of the disarmament conference which has derived from it." Naval armaments would be affected. Experience had taught that "every new concession leads to new demands." The essential problem, however, was that of guarantees of execution. It was not "even enough that conventions should permit a strict control of execution, for control does not so much constitute a guarantee as a method of applying guarantees." The treaty of Locarno was not wide enough in scope. Aggression should be formally prohibited and effectively checked if it occurs. No better guarantee of world stability could be given by Germany than her return, free of all restraint, to the League of Nations.

Effect of French Reply.—The French reply was reported as unsatisfactory to the British Government, particularly because of its implication that the Locarno treaty should be extended. The French agreed with Britain only on one essential point: that of the necessity of Germany's return to the League of Nations. The next British move, it was thought, would be to ask the French to specify their minimum security demands. In Washington the memorandum was interpreted as a complete rejection of the British proposal, and a reiteration of the French thesis of "security first." The British, it will be recalled, have traditionally held the position that they were willing to make some kind of guarantee, but not to allow themselves to become involved automatically in war against a treaty violator. Official comment in Germany awaited a further declaration of the British position. Said the *Tageblatt*, of Berlin: "All discussion of Germany's return to the League of Nations will be futile as long as her equality of rights is not documented by concrete action." In the meanwhile, rumors were current that some kind of an agreement regarding immunity from air bombing was being sought by Great Britain, to affect the United Kingdom, France, Germany, Belgium, and Holland. The question of guarantees was the subject of a communiqué issued at Brussels after a conversation between Paul Hymans and Louis Barthou, the Belgian and French Foreign Ministers. Belgium, it was stated, desired agreements reached by negotiations; and desired firm guarantees against possible aggressions. No reference was made to Germany's alleged violations of the treaty of Versailles.

Germany Faces Crisis.—The slumping of exports and the shrinking of a favorable trade balance caused the Nazi government to tighten the reins. With almost wartime restrictions imports were severely limited. Less than one-fifth of the purchases of 1930 were to be provided for. An embargo on textile raw material, including cotton, wool, flax, and hemp, forbidding new purchases until May 5, was ordered by the Government; and later copper was put on the list for an indefinite period. It was stated that purchases would be prohibited until the export business regained its volume. The effect of the international boycott on German goods was being keenly felt. Some saw signs of a change in the anti-Semitic policy of the Nazis because of the impossibility of financing their domestic program and of settling with the foreign creditors. Dr. Luther's statement that there would not be a renewal of Jewish persecution but that concessions would be made to Jewish store operators and a more liberal treatment of prisoners seemed to point to realization that the world would not help Germany unless mercy and justice were shown to all. On March 24 the budget was passed. It was balanced at 6,500,000,000 marks, an increase of 6,000,000 marks. Expenditures on rearmament were almost doubled. On March 23 a law was passed by the Cabinet requiring all corporations having a dividend of six per cent or over to invest the surplus in loans that would benefit domestic conditions. The Reichbank's gold holdings diminished, the ratio of reserve falling to eight per

cent. It was officially denied that Cardinal Faulhaber had been made Papal Legate. Threats against Catholic Youth organizations continued to disturb Catholics.

Dollfuss Prepares New Constitution.—In spite of all foreboding Chancellor Dollfuss seemed to have the confidence of the people and was progressing steadily in his efforts to draft a Constitution which would eliminate political bickering by outlawing parties. It declared Austria a Federal State and its laws based on Catholic principles. The Catholic Church is the recognized religion of the country, with freedom of conscience guaranteed. Absolute equality to all inhabitants regardless of race or creed seemed assured. A national drive for relief funds to aid the conquered Socialists showed the Government's desire to heal the wounds of the civil war. Cardinal Innitzer of Vienna organized all Catholic relief agencies to care for the destitute and unemployed.

Italy's New Suicide Chamber.—On March 25, 10,000,000 citizens, representing about ninety per cent of the registered voters, went to the polls and cast an almost solid Fascist vote for the 400 Parliamentary candidates suggested by the Grand Council. The new Chamber was already known as the "suicide" Chamber, since every one knew that it would soon be expected to abolish itself and the whole Parliamentary system to make room for the new corporative form of government which the Premier plans. Last week's vote was interpreted as a plebiscite approving of Mussolini's program.

Cuba Orders Silver.—President Mendieta signed a decree on March 23 authorizing the issuance of \$10,000,000 in silver money against which silver certificates will be issued for the full amount. The silver will be purchased at the market price and will be minted by the United States Government at the Philadelphia Mint, which will also print the certificates. The issue will be shipped to Cuba in lots of \$2,000,000 a month. Provision was made for exchanging the certificates for silver dollars, and vice versa, thus making the circulation of silver coinage or certificates optional with the public. Several Havana newspapers expressed disappointment because the new measure was only an exchange instead of a loan. They held that the only benefit to be derived by Cuba would be on the profit from coinage, and this would be too small to be of material assistance in the present economic crisis.

Canada to Regulate Trade.—On March 26, a bill was presented in the House of Commons by Robert Weir, Minister of Agriculture, which, if passed, would give the Government extraordinary powers to regulate domestic and foreign trade of all natural products through a Dominion marketing board. The bill contained the following regulations: (1) to determine the time and place of marketing, the manner of distribution; (2) to compensate persons for losses sustained in compliance with the regulations; (3) to grant loans for research workers; (4) to

require all producers and distributors to obtain licenses; (5) to require complete information on production schedules and sales promotions from all engaged in handling natural products; (6) to regulate imports which would compete with Canadian regulated products.

Ireland's Senate.—After the Senate rejected the anti-Blue-Shirt Bill, President de Valera introduced on March 22 a bill in the Dail which sought the abolition of the Upper Chamber. The bill was approved on its first reading by a vote of 59 to 43. Mr. de Valera contended that the opposition of the Senate to the policy of the present Administration was thwarting the will of the Government elected by a majority of the people. Meanwhile, the new United States Minister to the Irish Free State, William W. McDowell, broke all precedents when he presented his credentials to President de Valera instead of to the Governor General. The London press was silent. The State Department at Washington was without official information of the procedure.

Japanese City Burns.—The Japanese Government rushed relief to the seaport of Hakodate, where in a conflagration that broke out on March 21 about 1,000 persons perished and 2,000 were seriously injured. Troops with relief supplies were on the scene before the flames died out and were maintaining order and assisting in relief work. An area of six square miles was devastated and 23,000 houses destroyed.

New Paraguayan Victory.—The Paraguayan War Ministry announced a fresh victory over the Bolivian forces in the Gran Chaco on March 27 when a Bolivian infantry regiment and a squadron of cavalry were reported to have been wiped out and 950 prisoners and much booty taken. Bolivia, however, seemed definitely to have succeeded in blocking a joint attack by Paraguay's Northern and Southern armies.

Persecution in Mexico.—An Associated Press dispatch stated that a law limiting the number of priests in the State of Chihuahua to five of each religion became effective March 27. The law permitted only one priest to each 100,000 of the population.

With next week's issue AMERICA will be twenty-five years old, when it opens up the fifty-first volume. To this issue the Editor will contribute a retrospect of the years, the men, and the events that have gone before.

Everybody knows that Leo XIII wanted true history, but few remember what he said. Next week W. Patrick Donnelly will recall it in "Leo XIII and History."

"Tomorrow's Architecture" will be a discussion of present trends by a practising architect, Raymond Marlier.

"Literary Converts" will be no mere recital of names, but an analysis of motives, and will be by Harold F. Ryan.

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